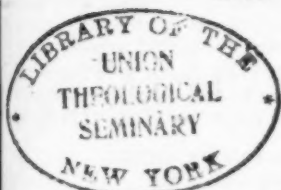


# *The* CHRISTIAN CENTURY

*A Journal of Religion*

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Religion and Democracy

Youth's Hour in the Churches

Should the Fleet Visit Australia?

The Free Speech Issue in New Jersey

The Virgin Birth — *Mark A. Matthews*

Here Liberalism Stands or Falls — *Nolan R. Best*

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## EDITORIAL

### A Proposal in Aid Of Goodwill

IF INTERNATIONAL PEACE is ever to be achieved, there will have to be more of an application of imagination to the world situation than has so far been forthcoming. The proposal made by Mrs. Lucia Ames Mead, that valiant voice for world understanding, for use on Goodwill Day, May 18, shows this necessary quality of imagination. Mrs. Mead, writing to the superintendents of schools in many of the cities of the country, after outlining the sort of exercises which can make the celebrations within the schools of most lasting value, has gone on to suggest one specific act that might easily enlist the interest of thousands of school children. "Let high school seniors," says Mrs. Mead, "compete in forming a goodwill message of perhaps three hundred words, and let each headmaster send to the city superintendent the best one from his school. From these let the best be chosen by the superintendent, and let the successful writer be honored by being invited to broadcast his message on May 18, and to select the countries to which the message shall be sent by mail. What a thrill it would give the students in, say, Dublin or Brussels or Marseilles or Belgrade or Rio de Janeiro or Peking or Yokohama to receive such a message and to know that Americans want to make them their friends!" Not only is Mrs. Mead's plan entirely practicable; it should be made an annual feature of Goodwill Day. In addition, it is to be hoped that the programs that the schools carry out will partake of the positive characteristics she suggests. Leyton Richards tells of speaking before more than fifteen hundred high school students in an eastern city and finding only four who even knew what the Rush-Bagot treaty is, let alone its significance in the realm of international good-

will. The Rush-Bagot treaty; the Boxer indemnity refund; the so-called Bryan treaties; the many instances of settlement of disputes through arbitration—all these should be emphasized in the thinking of the day.

### Dangers in Proposed Trip of Fleet

LET IT ALSO BE HOPED that the navy of the United States will not be used at this juncture to undermine such impression as may be produced by our national observance of a goodwill day. It is less than five months since President Coolidge announced, in his Chicago speech, our "new policy" of "friendship and understanding" to take the place of what he called "the old standard of dealing with other countries by terror and force." The words of his inaugural, in which he rejected aggressive ambitions on the part of this country and declared the true interests of America to be bound up with the proclamation of the gospel of the cross in all lands, are still fresh. There has been a message of hope in words like these from the American executive to the beleaguered forces of goodwill in every land. But if now the contemplated naval holiday in Australian waters should be carried through, it is hard to see how any popular interpretation can be placed upon the act other than finds in it an open, if indirect, announcement of a community of interest in the maintenance of a white southern Pacific. Within the year the United States has, brusquely, excluded Asiatics from its shores. For several years Australia has forbidden landing to any person not of European extraction. The situation, whether viewed from the angle of the white man's policy or the over-population of the portions of the earth inhabited by the tinted races, is more fraught with

danger than any other single situation in the modern world. It requires nothing so much as extreme delicacy in the handling. A hobnobbing of huge naval flotillas cannot, by any stretch of the imagination, be called a delicate international gesture. It will not be interpreted as such, in Australia, in Asia, in America, or anywhere else. The contemplated trip, which is scheduled to start July 1, cannot take place, under the terms of the action of congress, without the specific approval of the President. Let it be hoped, we repeat, that this approval will not be forthcoming. We do not contemplate with relish any prospect of calling for a national expression of goodwill for other peoples on May 18, and forty-three days later sending our fleet to an international hot-spot to indulge in a "blood is thicker than water" carnival.

### Another Sign of the Sins of Youth

A RELIGIOUS LEADER of wide experience, almost boundless charity, and careful judgment, writing of prevalent conditions among young people as compared with those of former times, comes to a rather discouraging conclusion. In the course of a personal record he says, "I drank tea at Mr. O's. But how was I shocked! The children that used to cling about me, and drink in every word, had been at a boarding-school. There they had unlearned all religion, and even seriousness; and had learned pride, vanity, affectation, and whatever could guard them against the knowledge and love of God. Parents who would send your girls headlong to hell, send them to a fashionable boarding-school." And the date? April 6, 1772. And the writer? John Wesley. Oh, for the good old days!

### Gandhi Threatened With Lynching

WITH THE LOSS of much of Mahatma Gandhi's political prestige in India, it begins to look as though his spiritual leadership might also be seriously challenged. Wealthy Brahmans are beginning to see how dangerous is the heresy that the mahatma has preached in his attack on caste, and formal meetings have even been held to debate the means by which this heresy may be brought to an end. In one such meeting, held in Bombay, the presiding officer is said to have held Hinduism to be in danger of extinction at the hands of Gandhi, and to have called on the company to defend it even at the cost of their lives! It is a little hard to see just how these fundamentalist Hindus would go about sacrificing their lives at the hands of a heretic who absolutely rejects the use of violence, yet the fervor to which the speaker worked himself up in calling for such devotion sounds familiar. But this was not the climax. "Another speaker," says the *Servant of India*, a weekly published in Poona, "said that if Mr. Gandhi had made such statements in another part of the country he would have been torn to pieces and the time had come for them to lynch him should he make such statements again publicly. This naturally created an uproar, but the chairman came to the rescue of the

speaker by suggesting that all he meant was that he was prepared to die for his religion, and not that he would lynch Mr. Gandhi." Can it be possible that Gandhi, even in India, may find his cross?

### Combining Outlawry With Disarmament

LOGICAL AND STATESMANLIKE is the proposal set forth in a memorial to President Coolidge asking that when he calls the next conference for curtailment of military and naval armament he include also a consideration of the outlawry of war. The memorial is signed by prominent men and women, among them President Ernest De Witt Burton, Cardinal Hayes, General O'Ryan, Rev. S. Parkes Cadman, William Allen White, Henry van Dyke, Bishop McDowell, Justice Florence Allen, Dr. Fosdick, Dr. James L. Barton, Bishop Brent, President Benjamin Ide Wheeler and some sixty others. The proposal, we hope, will be entertained by the President in favorable association with his prospective disarmament conference, so that when the moment comes for issuing the call, the conference will be described as including outlawry as well as disarmament. As a measure for economic relief, disarmament is of the highest importance, but as a peace measure its significance is not great. Even if armament could be reduced to a negligible bulk by a proportional all-around curtailment, the chances of future warfare would hardly be affected. And of course, everybody knows that the nations are not going to disarm in earnest until some substitute is provided for the war system. There is only one substitute, as this memorial clearly states, and that is the establishment of law in place of war. "We look for no miracle," say these distinguished petitioners. "Laws against felonious assault and murder have not changed human nature or put an end to acts of violence and slaying. But no civilized people could contemplate without horror the abrogation of the laws that forbid them. So we hope will be accorded the tribute of the ages to the laws against wholesale destruction and murder which the wisdom of our generation will give to mankind in the outlawry of war." If President Harding could achieve fame through his highly restricted arms conference whose results have apparently aided not at all the cause of peace in the Pacific, what immortality is in store for President Coolidge if while he gets the nations thinking about disarmament he gets them also to consider the abolition of the war system itself!

### Roger Baldwin Sentenced for Free Speech Test

ROGER N. BALDWIN, director of the American Civil Liberties union, has been sentenced to six months in the county jail at Paterson, New Jersey, on a charge of "unlawful assembly." Six months ago Mr. Baldwin, accompanied by a small group of strikers from the silk mills of Paterson, took his stand on the steps of the city hall of that city. "I am about to read the bill of rights," he began. Immediately, policemen arrested him and six of his comrades. The chief of police had previously closed a private hall that had been rented for the purpose of holding the meeting. Mr.

Baldwin and his companions were brought to trial under a statute of 1796, invoked now for the first time. Under this previously unused statute it was necessary to argue that an attempt had been made to create a riot or disorder, whereas the defense contended that it had no purpose in view other than to protest against the arbitrary action of the police in denying to the strikers the right of free speech and assembly. The judge, Joseph A. Delaney, after holding his verdict under advisement for more than three months, sentenced Mr. Baldwin to six months in jail, and his companions to the payment of light fines. The directors of the American Civil Liberties union have publicly announced their corporate responsibility for Mr. Baldwin's act, and are carrying the case to the supreme court of New Jersey. Mr. Baldwin himself says that his chief concern is the securing of a court decision which will establish the future rights of citizens in an industrial center like Paterson. If no rights except those allowed by the police obtain, and police conceptions of constitutional liberty are to afford the accepted standard, free speech in such communities must be a good deal of a myth. It is a hard road that Mr. Baldwin is walking, but the end in view is of national importance.

### A Bill that Should Come to Life

ITS DEFENDERS claim for the recent short session of the senate a record in dealing with foreign affairs, in that between December 12 and adjournment, nineteen treaties and conventions were ratified. It will doubtless prove a surprise to the majority of our citizens to find such a list of actual accomplishments. Most of us knew of the Isle of Pines decision; the other eighteen acts slipped through without attracting public attention. However, with all that was done, there remained in the committee on foreign relations when adjournment came several treaties and resolutions of major importance. It now seems certain that when congress reassembles attention will focus on the proposal for entry into the world court. In the preoccupation of the senate, and its committee, with that issue, it is to be hoped that the Ladd-Woodruff resolution is not lost to sight. Not for a long time has there been a proposal better designed to keep the United States out of international trouble. Under the terms of the proposed bill the departments of state, treasury, commerce, the federal reserve board, and similar governmental bodies, without specific prior authorization from congress would be prohibited from making the United States responsible, directly or indirectly, for supervising the fulfillment of financial arrangements between citizens of the United States and foreign governments or political subdivisions thereof; from giving official recognition to any arrangement that may commit the United States government to any form of military intervention, to compel observance of alleged obligations, or to deal with any arrangement except securing the settlement of claims through ordinary law courts or arbitration agencies. There is no need of commenting at length on this proposal. The evils at which it is aimed constitute a real menace to the continuation of amicable

relations between the United States and other countries, particularly Latin American countries. The bill will be bitterly fought by certain banking and industrial interests. It should be passed.

### Honoring the Bible

A CONGREGATION in Penn Yan, N. Y., is said to be congratulating itself over having read the Bible through in a single day. The effort was made a community event, with the score kept and announced in the public square like that of any championship baseball game. Two hundred readers, working in relays, participated. Reading began at three o'clock in the morning, and finished at eight that evening. And the newspapers made much of the feat. Well, why not? The Bible is said to contain 774,692 words. We are not sure which version was counted in making that calculation, but the total will not vary much no matter which one is used. The Bible-reading congregation had 1,020 minutes at its disposal. A simple arithmetical process will show that the readers in this all-day performance had to average 759 words a minute, and keep that pace up without slacking even for an instant for seventeen hours! Some public speakers do not use more than 100 words a minute; 125 is about the average; any stenographer can testify that the speaker who uses 150 is an unusually rapid talker. If the congregation at Penn Yan, therefore, did what it actually claims to have done, its members must have poured out the words of the Bible at a rate that reduced all articulation to gibberish. The performance has been defended as an attempt to rivet the attention of the community on the word of God. What it comes to, if it actually occurred, is precisely the situation that the apostle Paul excoriated when he told the church in Corinth that he would rather say five sensible words in church than utter ten thousand beyond understanding.

### Dr. Rawlinson's Article Opens Vital Subject

IT IS SELDOM that The Christian Century calls attention to articles appearing in its columns. Lest, however, there should be a single reader misled by its title into passing over the article by Dr. Frank Rawlinson in the current issue, we take this method of bespeaking for it the reading it merits. Dr. Rawlinson, as editor of the interdenominational Chinese Recorder, published in Shanghai, has proved himself among the most independent and productive thinkers on any Christian mission field. His article is certain to be seized upon and debated with energy in every mission center, and wherever executives of the missionary enterprise gather. It is to be hoped that the church public of the west will perceive the vast implications of the subject which Dr. Rawlinson has so fearlessly opened to discussion. The relation of the Christian evangel and evangelist to the program of Caesar, especially when that program bears as dubious ethical implications as it carries in many so-called mission lands, makes it

impossible longer to postpone a frank consideration of just such problems as this which Dr. Rawlinson brings into the arena. There is no more encouraging sign in connection with the missionary enterprise than the increasing recognition of the presence and implications of such problems.

## The Veil

**A**LL THE SIDEWALKS about the church were crowded and the people pushed one another into the street. A slight cold spring rain was falling but no one seemed to mind it. It was really a wonderful sight—people standing out in the wet and pushing to find a place in a church where no places were left.

A quiet-spoken man, evidently from the country, whose interest had carried him for a Sunday afternoon walk into a part of the city which had an old name for poverty and crime, having a way with him got through the press of folk and managed to get just inside the door. He saw packed seats, row after row, of all sorts and conditions of people, and a curtain hung across the front of the interior, and an old man in a chair.

"Why," he asked, "is the curtain hung across the end of the church?"

"Because the old man is in the chair," said his neighbor.

"But why?" he persisted.

"Because the old man has been forbidden to speak in the church, and since they could not shut him out they have veiled the altar so that God and Christ should take no harm. That is where God and Christ are, behind the veil in that end of the church."

"I should have thought God and Christ were where the people are, and where the rain is falling and in all the vastness of earth and sky," said the stranger to himself, and no one took any notice.

"But how can the old man do any harm to God and Christ?"

"He has been pronounced a heretic by his church," a woman answered, "and the bishop here says he must not preach here or anywhere else where the bishop has power."

"I should think," said the stranger, "that might depend on what he has to say."

"I do not know anything about that," the woman replied.

At last another man in front of the curtain told the crowd that the old man would not say anything in the church but would speak somewhere else, and they all went out and the church was left quite empty save of shadows—and God and Christ alone behind the curtain.

The stranger went out with the rest, and kept on walking. All the streets were full of people; in the darker places they seemed like shadows moving through shadows.

"I wonder," he said to himself, "if it would do any good were I to be crucified again."

G. G. A.

## Youth's Hour in the Churches

**I**S THERE A YOUTH MOVEMENT in the United States? The question cannot be answered categorically. Conferences, conventions, summer schools and camps of young people there have been, but whether these can be said to indicate a genuine stirring among the youth of the nation is open to debate. In student groups there can be found many who are considering with new interest the problems that arise out of the organization of society. But there may also be found a far larger number apparently indifferent to concerns beyond the campus. In our cities certain young people gather with enthusiasm to discuss the discovery of new roads to better living. But the huge majority do not even know that such discussion is under way, and, if apprised, would care not at all. In the sense that there is a youth movement in Germany, in Russia, in China, or in Argentina, moving the new generation in masses to the search for a better way of life, it is hardly correct to speak of an American youth movement.

It is knowledge of the limitations within which this stirring among young Americans is proceeding that makes many observers contemptuous of the whole affair. When some youngster whose total acquaintance does not exceed a few hundreds, and is frequently smaller than that, begins to talk largely of what youth thinks, or what youth wants, or whither youth is tending, these observers confess to a sudden languor and loss of interest. A spirit of optimism is required to assert that youth thinks anything, or wants anything, or is tending anywhere save toward that haven of comfortableness that has seemed the most alluring goal to most of youth's elders. Yet, acknowledging this, there are good evidences that a genuine American youth movement, if not actually under way, may soon come to power. And there are indications that this movement, if it comes, will be in many essentials different from the movements that have arisen in other nations.

The series of conventions held in the past year and a half in which the new generation has most clearly spoken indicates the character of some of these differences. Beginning with the Indianapolis convention, passing into a new stage with that at Louisville, and now taking still another form with the convention at Ann Arbor, it is growing clear that, however varied the issues that are being discussed by these young people, they are willing to come together because of a common interest in the assertion of spiritual values. Even those who have given up the churches as a bad job, or who rather glory in an attitude of aggressive agnosticism toward the doctrinal forms of religion, seem to find themselves at home in these open discussions under avowedly religious auspices. If there is to be an American youth movement, there is at least a good chance that it will be, in its fundamentals, devoted to the reign of the spiritual in all aspects of our common life.

We are not thinking in terms of any impending organization or organizations. The attempt to regiment an awakening of this kind is nearly always a means of strangling it. If England has a youth movement—and it probably comes closer to having such a movement than the United States—it is without formal organization. The terms used to differentiate the three major streams of the

movement in Germany do not, except in the loosest manner, indicate corporate bodies. In Asia and in Latin America, where the heat of youth is permeating social and political bodies long dormant, there is little attempt at organization. The wind is blowing where it listeth. But, despite this informality, it is not difficult to distinguish differences in intent.

In England, if there can be said to be a youth movement, it concerns itself largely with social readjustments. Some of this concern has expressed itself within churchly circles. Copec has a league of youth; the Anglicans have been encouraging university students to express their feelings as to the conduct of the church. But, for the most part, England's youth is seeking after new modes of life, both social and political, in the individualistic and indirect manner that is characteristic of the Briton. Germany admits three distinct youth movements. There is the reactionary, intensely nationalistic movement of the universities; there is the rebellious, intensely communistic movement of the young proletarians; there is the search for a freer social life that is characteristic of the youngsters of the middle classes. The part that youth is playing in the maintenance of Russian communism is as well known as the part it has played in the maintenance of Italian fascism.

In Asia, the movement among youth has, in many cases, started with a strong political slant, and later shifted to a social crusade. It was youth that furnished the "volunteers" of Indian nationalism. Youth gave voice to the outrage of China at her political mistreatment during the years of the world war and at the council of Versailles. Youth provided the backbone for the democratic demonstration against the military bureaucracy of Japan. Youth proved eager for political martyrdom in Korea. Youth has been the distinguishing mark of the nationalistic agitation in the Philippines. Now, at least in China, Japan and Korea, youth is plunging into the creation of a new social order, leaving political issues, for the moment, in order to insure a sound foundation for the states yet to be.

In many parts of Latin America youth has struck out boldly for a more liberal political and economic order. The active promotion of a community of interest between students and workers in Uruguay, Argentina and Chile is one of the most suggestive phases of the youth movement anywhere in the world. In the most reactionary of the South American nations it is youth—generally youth in the universities—which makes up the growing demand for a more democratic government.

Against these conditions in other lands, the aspects of an incipient youth movement in this country show a variety of interests. There is promise of a youth movement in education; a promise that finds expression in the growing dissatisfaction with present classroom methods, and in the birth of several student-controlled periodicals which deal vigorously with the shortcomings of the present American school system. There may soon be a youth movement seeking a new social and economic order; a promise that can be seen in the success of the liberal type of social science school, as well as in the response to education of the same sort within the labor ranks. There is little promise of a youth movement in politics. But a youth movement in religion is, as has been said, a clear possibility. And this

movement seems to have some chance to become the common adventure that binds all the others together.

Up to this time this youth movement in religion has appeared under two forms. It has been seen within the present church organization, and it has been seen without. There is every cause for gratitude and hope in the amount of religious interest that has been evinced by young people wholly outside the life of the established communions. But there is even more promise in the stirring among the young people who are still within the ranks of the churches. There has been, however, a disposition on the part of some churches to so control this new access of energy as to make sure that there will be no adventures in nonconformity. This control, exercised by well-meaning but organizationally-minded adults, has not encouraged the growth of a genuine movement of youth.

In those communions, however, where the adult engineers of the machinery already fabricated have been wise enough to keep their hands off the young people's striving for a coordination of their social ideals with their spiritual enthusiasms, the possibility of a fresh accession of power generated by the young is clear. The Methodists and the Presbyterians seem to have been, so far, most imaginative in their dealing with the situation. Neither of these bodies has given up the work for young people conducted by what might be called the old-line methods, but both have permitted, and indirectly encouraged, gatherings in which their youth have been free, without the censorship of elders, to discover a way in which, under the inspiration of religion, they might serve in the regeneration of society. And hope begins to dawn, however faintly, that both may find their reward in large contributions to the solution of problems that have proved insoluble in the hands of the older generation.

It is hard to say why this religious youth movement, that has been felt so clearly by these two denominations, should not have come to expression in other bodies. None of the adult leaders of these other bodies would admit a desire to repress the spiritual aspirations of the newer generation; in all of them there must be student groups moved by the same aspirations, both for expression and for service, that have propelled the Methodist and Presbyterian students to action. Perhaps there has been lacking that word of sympathy which sometimes is needed to remove an inhibiting hesitation. Whatever the reason, these denominations will be the sufferers if this stirring does not make its presence felt within them.

The interdenominational conference projected for the coming Christmas holidays may bring conclusive evidence as to whether or not there is or is to be in this country a youth movement with a religious basis. It may offer incentives that will stir the young people in other communions to the same eagerness that has already been discovered among young Methodists and Presbyterians. It may offer proof to many young people that the churches, in spite of outward seeming, still offer a place of service for those with burning hearts and free minds. It may—surely this is not too vaunting a hope!—place the churches in the way of attaining a new relation to and vitality in dealing with the present issues of human relationships.

Of course, this will only be possible if the "hands off"

policy on the part of the older generation continues. Even too much readiness to advise may be harmful when young minds are seeking their own solutions. And any nervousness lest that which is sacrosanct be not recognized leads inevitably to the sterility of such a movement. American youth may—it takes faith even to use that verb—may come to a great adventure in service within a fellowship of spiritual search. But that can only happen if it finds itself in a realm of freedom. Nor need the generation ahead too greatly fear. The sad fact is that, if the adventure is undertaken, and today's youth strikes out to achieve the New Jerusalem which enraptures its eyes, the yoke will all too soon fall upon it; a yoke of its own devising.

A few weeks ago *The Christian Century* carried the message of John R. Mott to the leaders in the church's missionary enterprise. It will be remembered that Dr. Mott said that an inescapable need, if this enterprise is to go forward, is for new creative minds, which can re-think, re-state, re-interpret its message and its task. What Dr. Mott saw as true of the missionary enterprise is true of the total enterprise of the church. Indianapolis, Louisville, Ann Arbor, and now this culminating gathering to be held at a place still undecided, hint that the salvation dependent on these new minds may be forthcoming. But they will not be found if the present aspirations of youth are hedged within the walls erected during the former days. Nor will they be found in numbers until it is plain that there will be a welcome extended them. So that, after all, it seems to be a choice of the churches as to whether they want a real youth movement or not.

## Religion and Democracy

**C**AN RELIGIOUS IMPULSE and the religious faith be enlisted in the mighty movement of democracy? Enlist is the first word: allegiance or service cannot be forced, else the whole aim and substance are initiated. Religious impulse and faith: not religious institutions and organizations; they may be artificial; at any rate they are subject to change; and their consideration in relation to democracy raises a different problem. But by all reckoning, the human elements which have found perennial expression in varying forms of religious institution are constant, inherent, abiding even in their perpetual flux and change.

And democracy. Its pursuits are the everlasting and unescapable aims of human society. Names and forms of social organization have befuddled our historical studies. We have drawn distinctions between autocracies and oligarchies and democracies, as though others stood over against democracy as rival or alternative social orders. They cannot be finally so catalogued. Human society is always self-controlled, self-determining, self-governing. The veriest potentate who ever wielded scepter reigned by the will of his subjects; his fiats they permitted to pass as the expressions of their aims and purposes. A society which permits itself to be dominated by an autocrat is as essentially self-determining as is the state which has incorporated into its political system the latest wrinkles in communism. Slaves are always free to revolt. No man, no group or race is bound who is not willing to be bound.

Thus we use the term democracy in two senses. There is a difference, of course, between an autocracy and a democracy. There is a formal difference. And there is a difference in the mental attitude of the individual citizen. Maybe there is a certain rhyme or reason in current discussions as to whether or not democracy is a failure or a success. The governmental forms which go by the name of democracy are not now perfect, complete, final. They can never be. They would not be themselves if they were not subject to perpetual change.

But, in the final analysis, to ask whether democracy is a success or a failure precipitates a logomachy similar to that of high school disputants in the perennial debate, Is life worth living? Such questions are essentially foolish. Democracy is here. We are in for it. We are in for those social forms which will give democracy some real expression. Debate about shortcomings in present government sometimes seems to raise the question as to whether we may not well revert to the methods and institutions of discarded autocracies. The glories of Nebuchadnezzar and of imperial Rome are lauded by some historians as though we might be persuaded to re-instate them and the institutions through which they shone. What a pitiful waste of paper and ink! The antics of nationalists and monarchists in the Germany of today would be inexpressibly comic to those who stand outside and look on, if such follies were not so pregnant with misery for the peoples of Europe and the rest of the world. As though the Hohenzollern regime could ever be re-instated! To be sure, a member of that family may some day be set up as an ornament, more or less satisfying as such, in a social organization of the fatherland. But the struggle to recover what has irrevocably gone from the German social order moves the rest of the world to pity where it does not incite to rage. The only question remaining to the modern world and to the world of the future is how democracy can be made to work efficiently; whether democracy shall prevail as the soul and substance of human society has passed beyond the range of debate among intelligent moderns.

It must follow that religion can be valid only as it joins and guides the pursuits of democracy. To raise the fundamental issue as to the validity of democracy, and do it in the name of religion, is peculiarly traitorous. Religion can have no aims or ends which run counter to human interests. Religious institutions or creeds which dictate, or which subject human interests to alien dominion, or which prevail without consent, or which claim any sanctions not springing at once from the will to serve and to yield to tests of service which those served themselves prescribe,—all such forms and programs are sacrilege upon the essential character of religion, as they are traitorous to the rights of democracy.

The community cannot permanently practice *laissez-faire* in religion. Jefferson was wrong. It may have proved wise for him and his generation to shut away dogmatic religious creeds and hierarchic religious agencies from interference with infant political institutions in which democracy was struggling for expression. But fundamentally he was wrong. A social system founded upon his religious philosophy is due for an overhauling. The American com-

munity cannot continue to leave the religious impulses to be dominated by creeds and institutions which do not yield to the common will. Democracy is at stake here, all of it, the whole interests of society. The common mind must be educated to concern itself with religion. We must build institutions subject to the common will and which express universal religious impulses, consciously and really.

The schism between democracy and the creeds and institutions which now mediate our religion, grows wider all the time, and threatens sharper and more disastrous conflict. The war and its aftermath have quickened the religious sensibilities of the American people very greatly. We are not more religious than we were; perhaps it is not possible to be more or less religious: we are totally religious all the time. But we have grown more consciously religious. And the first effects have been inimical to democracy. These sensibilities, having been quickened, seek direct expression through the agencies officially tagged as religious. These agencies are a hold-over from a period dominated largely by Jefferson's laissez-faire philosophy, and from a time when that philosophy was reinforced by a tendency to express the religious impulses through forms and institutions which bore no religious tag. Now that we have grown religiously self-conscious we are hunting for the tag. It is found upon institutions which have never been reclaimed and devoted to the sincere aims of democracy.

Is false religion building our churches, or are our churches generating our false religion? There is more ground to conclude the latter than the former. The flocking of people back into our sectarian churches in the search for a conscious religious expression is cultivating the intolerance from which our whole civilization suffers. When this religious revival occurred, if the community had been prepared to function religiously as a community, the spirit and aims of brotherhood and of universal obligation to service would have become the vital breath of every quickened seeker after the inspirations of religion. But what actually happened was the entrance of all these seekers into institutions steeped in intolerance, born of schism and division in the community life and hugging the dear thing as the sole hope of institutional survival. The first effect of the after-war revival of religion has been to accentuate denominational aims and divergencies. The creeds which support these institutions have attained a dominance which liberal minds had come to conceive impossible, and which the intolerant had long ago despaired of restoring. The latter now exult, and the former despair.

Two conclusions every thoughtful citizen must reach. In the first place, religion can no longer be neglected. Religious impulses are here; they are essential to humanity and are universally human. If these are not controlled by democratic ideals and consecrated to democratic aims they will be controlled by and consecrated to other aims. In the second place, the community must devise means to function religiously as a community. The subterfuge of relabeling sectarian churches, calling them community churches, and leaving their essential nature unchanged, must soon appear, if we are not already conscious of that futility.

Both in doctrine and in institutional expression religion must become democratic. Otherwise democracy, whether in politics or industry or education or wherever else, is waging a losing battle. For the sake of human civilization God must cease to be a king and become a brother; his courtiers must cease their domineering and serve their brothermen with respect for their brothers' desires and opinions. Salvation must cease to be a thing to be grasped by the greedy, however unctiously the greedy sing psalms and thank a private or sectarian God for his arbitrary favors. He who ranks among the saved must serve, and salvation must be barred from the greedy, whether greed grasp after stocks and bonds or after heaven's exclusive blisses.

The institutions through which this democratic religion shall express itself,—there remains the practical problem. Can our churches be transformed into such instruments? They must be, if they are to survive. They must not be regarded as sacred if they show themselves incapable of such transformation. It is all to the good that the churches have become assertive. Their pride in numbers and massed funds is a harbinger of better days. For that pride must suffer a disastrous fall if it cannot be justified by the tests of democracy.

If the churches establish a right to their new pride it will be through the casting out of the evil spirits of intolerance and false doctrine which of late have been emboldened to seize denominational assemblies, theological seminaries, colleges, and even state legislatures and public school systems, to debase them to their purposes. Democracy cannot stand this. The community must claim the universal religious impulses for the ends of democracy. The human brotherhood must be accepted as the end to which all purposes, religious or other, shall bend. The right of any purposes to classification as true religion can be established only by this test in a democratic society.

## The Two Oceans and the Little River

### A Parable of Safed the Sage

WE WERE AT PANAMA, I and Keturah, and our Ship walked up-stairs on the Atlantick side, and down-stairs on the Pacifick side, and we sailed all the way through. But we got out of the Ship, and walked across the Gates of the Locks on either side, and we said, We have stepped across the strip of water that joineth the Oceans. And we inquired of each other, saying, Which ocean did we step across? Have we put on our seven-league boots and walked over the Atlantick, or did we go out for a stroll and casually step across the Pacifick? And the matter seemed to be worthy of some consideration.

Beloved, we had not walked across either Ocean. We had but crossed the Chagres River.

And this I considered, that all the multitudinous seas are not sufficient for a Canal like that at Panama. Yea, though the waves thereof roar and are troubled,

yet can they not attain unto the height of the Panama locks. And all the labor and all the skill would be for naught were there not a Little River flowing eighty-five feet above the level of either ocean. And without that River the Gatun Locks and the Meriflore lock would all run dry, and the Ships would sail around the Horn or stay each of them in its own yard and play there.

And I said, Keturah, the Oceans have had rather more than their share of credit in enterprise like unto this. Little drops of water and little grains of sand make something else beside the mighty Ocean and the pleasant land. They make Rivers and Concrete walls to contain them, else might the deep and dark blue ocean roll till it got tired of rolling.

And Keturah said, It is even so; and it seemeth to me that there is a rather Fine Suggestion in what we have seen.

And I said, Keturah, thou art correct. The inspira-

tions of men's lives are not found on the sea-level of the commonplace. They lie higher and they lie hidden. The men who achieve great things in life, which things the world beholdeth and taketh note only of the Ocean of Opportunity and the Ocean of Achievement and the Isthmus which must be sawn asunder ere ever the twain can meet, have other inspirations beside these Visible and Bulky things. Back among the hills of Home Life or among the watercourses that rise in the uplands of faith in an overruling Goodness flow the springs that fill the channels that make it possible to join oceans.

And Keturah said, That is rather a good thought, and I like it. Moreover, it is true, for this have we seen with our own eyes.

And I said, I have seen it here with thee at the Isthmus, and I have seen it in those relationships in which men perform great enterprises in the spiritual life. Oceans are not enough. There must be little rivers on higher levels.

## VERSE

### The Shepherd

**A**N APRIL morn, serene,  
Across three miles of rock,  
To upland pastures green,  
I led my little flock.

One lamb within my breast  
I carried all the way—  
How strange the starry Guest  
Should come to me that day!

CHARLES G. BLANDEN.

### One There Was

**O**NE there was who, passing by,  
Touched all life with alchemy.  
Grass of field or birds of air  
Made his heart of God aware.  
Of common salt or smooth-worn yoke  
A figure he patterned for eager folk;  
Of wayside spring or granary  
Symbols he made which never die;  
From mustard seed or branching vine,  
Similitude of things divine.  
Meaning to leavening dough he lent;  
He made, of bread, a sacrament.

STELLA FISHER BURGESS.

### Now I Thank God

**N**OW I thank God for this, His Gift  
Of one spring more in which to see  
The first, faint line of living green  
Touch sombre hill and naked tree;  
In which to feel, through quickening turf,  
Through my own reverent deep drawn breath,  
Through lifted wings of butterflies,  
Free life exulting over death.

MABEL CORNELIA MATSON.

### Prayer

**O** GOD of the hidden mountains,  
Purple dunes and wind-blown prairies,  
Hear me as ye hear  
In shadowed ravine the whisper  
An awakened echo carries.

O God of the hawk that winging  
Marks his prey, O God of thrushes,  
Guide me as ye guide  
The broken of wing and songless  
Through the high eternal hushes.

Then, O God of the bending maple  
Crimson hued when snow clouds hover,  
Touch me as ye touch  
To sleep in thy arms the aster—  
Bring me maple leaves for cover.

RAYMOND KRESENSKY.

### Poor

**O**H, men there are, and men of worth,  
Who have not seen the dawn unfold;  
They are the poorest of the earth—  
They sold their dreams for gold.

Their feet have trod the Orient,  
Rich island realms they hold in fee,  
But all in vain their days are spent—  
They have no eyes to see.

Poor victims of the lust to hold,  
How must they envy me today—  
Who search for springtime's newest gold  
As April turns to May!

THOMAS CURTIS CLARK.

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# Here Liberalism Stands or Falls

By Nolan R. Best

IN CONTROVERSIES now agitating the evangelical churches the essential difference that divides conservatives and liberals—or fundamentalists and modernists, if you permit the newspapers to furnish your vocabulary—is not doctrinal. It goes deeper than that. The real disagreement is a cleft of opinion about what makes and keeps Christianity Christian. Even beneath that a profounder dissent severs ideas as to what makes and keeps the individual Christian true to Christ—particularly the individual minister of the gospel. As agitations go on, a hundred questions are wrangled over. But always it is one radical question which sets the wranglers at odds: By what quality persisting within it may the church of this or any age be surely identified as the same uninvited church which Jesus began?

## OPPOSING CONCEPTIONS

On the one hand it is maintained—though not often by direct assertion, since from its own angle it seems too much an axiom to need asserting—that the identity of the church of today with the church of Jesus and the apostles depends on preserving a perfect correspondence between what was taught by Jesus and the apostles and what is taught by the church today. By some, indeed, an inheritance of priestly orders is supposed to be more vital than an inheritance of doctrine, but that opinion, though all dominating in the Roman fellowship, affects Protestantism but slightly. It is regularity of creed which from the "fundamental" viewpoint standardizes the religion of Christ; where theology to the last and least word does not chime with the least word of the New Testament, there Christianity is branded as debased and unworthy, if not wholly null. On this technical test of genuineness people agree who cannot agree among themselves as to what theology does chime with the New Testament—who in consequence disagree decidedly on which societies and which teachers properly deserve the Christian name. But they are sure of the criterion even though at variance in its application.

Adverse to this conception stands the belief that life is more than dogma. Howsoever mighty was the revelation of truth which Jesus Christ brought into the world, mightier still was the power to live for God that flowed out of his soul into the souls of men who accompanied with him. The new thoughts that humanity learned from him to think, and the new faith in invisible realities which people drew from his sure speech about things unseen, are tremendous wonders in the religious history of the world. But for vibrant dynamic driving toward human nobility and world-wide righteousness—toward the practical realization of the kingdom of God—nothing that the Lord taught could compare with the force of spirit that radiated out of his life into the lives of all such as came into spiritual touch with him. This is

the power on whose perpetuation the further moral advance of society is conditioned. The words of Jesus—words invaluable—tell men what is good to do; his spirit enables them to do it—the divinest endowment ever imparted to mortal (and immortal) humanity.

This is why Christians of the liberal rather than the dogmatic mold insist that for church or person assuming to wear the sacred name of Christ the conclusive seal of authenticity can be nothing less than the presence of an inner life which is instinct with the power of Jesus. The ultimate vindication of the gospel must be in experimental demonstration of its efficacy—the proof in limitations of flesh and blood that it can remake degraded and refine conscientious manhood. To say these things in just relations is, indeed, difficult, for the most passionate believer in them does not at all mean to rate the words and teachings of the Master as of minor account. Nor can he intend to deprecate the study or even the formulation of theology. It is not a matter of assessing for more or less, of placing higher or lower, any constructive factor of Christianity. It is rather an imperative need for finding the center of all that Christ meant and means to the world, and making sure that the center stays central with us in all interpretations of him and his mission.

## PERIL OF THE SECONDARY

For though religion, pivoted on one center or on another, may still comprise within itself virtually the same content of theology and ethics, there are none the less incalculable consequences depending on whether or not the church modernly continues to hold the same gravitational place amid the universe of reality that Jesus conceived for it. If to an orbit of verbal conformity that is diverted which he created to revolve in an orbit of spiritual power, a certain disordering and frustration must invade the sphere of human redemption to which he consecrated his love and life. In such conditions his purposes, if not actually defeated, cannot fail to suffer distortion and delay. And though with all sincerity setting out to seek first the kingdom of God, they poorly serve the kingdom's great ends who first come upon, and fiercely attach themselves to, things which were not first with him. To order the great and the small, the primary and the secondary, as the Lord Christ ordered them in the mind which he has revealed to the world, is the critical concern which to every present-day follower of his should be a mastering ambition, inspired equally by loyalty to him and by obligation to a troubled humanity whose hopes are few apart from the rectifying ministries of a vital religion.

The responsibility thus imposed upon those who believe in a spirit-transmitted Christianity of power is an aspect of the present religious situation which has singularly lacked attention during all these recent days when lesser matters have been pursued through wind-

ing ways of aspersive debate. If in truth the religion of Jesus has descended from other generations to our generation not in a sealed-casket bequest of doctrine but through a gracious and unbroken lineage of souls "born anew" from the spirit of God, and if so it is to be passed on from and through ourselves to generations following, then self-evidently this elemental fact can be vindicated before the eyes of those who decry it, and can be honored in the testimony of those who affirm it, only as day by day souls are awaking, through new spiritual birth, to consciousness of God and to faith in the saving friendship of our Lord Jesus Christ. Whosoever therefore may feel the barrenness of formalistic trust in creed standards to guarantee the purity of the church and the actuality of religious contact between man and God, ought poignantly to realize that this very light which he has on the insufficiency of dogma binds him supremely to be in and for the church an agent of life. Against the theory of those who say there is no church apart from an unimpeached doctrinal orthodoxy, it is his most bounden business to oppose the phenomenon of a church sustained and unfailingly renewed by an experience of grace—drinking in, moreover, its very orthodoxy from the same free and original fountain, not out of a bottled formulary. A phenomenon answers a theory unanswerably, and nothing else will. If therefore liberalism does not confute conservative dogmatism with such doubt-settling proof, dogmatism will not be confuted, and in the end will have the better of a contention in which its side is not the side of the ever-living Lord and Master of the church.

#### INTELLECTUALISM THE PERIL

Thus is bluntly told the gravest peril that the liberal evangelical movement of the present day has to reckon with. For the time being it would wisely save most of the breath and all the anxiety it has been spending on the bigotries, absurdities and machinations of its foes, and give instead its thought to serious querying whether it is itself fit for the kingdom in the critical time to which it has come. The weakness of liberalism in the Protestant churches up to this hour is its quite exclusive intellectualism—an intellectualism all the more inadequate because thus far it has exercised itself mainly in revolt and negation. Men wrathfully have risen to claim their own mental liberty from tightening bands of prejudiced suspicion—whereas their preoccupation should have been to liberate the Holy Spirit from the trammels which timid men had devised to defend him. Whether a preacher could preach as he pleased in his own pulpit has seemed a big issue—when the only thing worth worrying over is whether the Lord has a church prepared to hear and put to practice the whole of Christianity. Loads of philosophical mint, anise and cummin have been weighed, measured and tithed by men who well enough knew that the bread of life could never be kneaded out of such thin flour. Demonstrations in favor of liberalism have for the most part been of the variety that oldtime politicians used to favor—with banners and brass bands. Had they been of the

kind the apostle mentions—"demonstration of the Spirit and of power"—the present discord between conservatives and liberals would be already ended—or nearly so—with every vital element of the church gone over to the liberal side.

#### WHAT LIBERALS HAVE WON

Without the least opening for cavil or doubt the victory on all intellectual questions which late church discussions have involved is today with the liberals. In the reasonings of the mind they have put every opponent to rout. To the spiritual areas of faith their road of approach is equally good, solid, straight, open. But they have not gone in to possess the land. They are lingering in an unfertile border country, talking about psychology, religious curricula, humanitarian culture and other things which might be worth the tribute of tongues if meanwhile the baptism of the Spirit were not forgotten even from the aspiration of the church. In such circumstances the suggestion here that the liberal element in current Christianity ought to take the leadership in evangelism may perhaps excite no more mirth among incredulous conservatives than among semi-insulted liberals. Among the latter in some cases no doubt it will be held that the mission of liberalism is essentially a mission to the mind and it has no further duty. In fact, we may be reminded, even from within the church, that the emancipated mind, facing realities with the fearless frankness that the liberal temper cultivates, is able to dissolve nowadays into simple brain reactions emotions which religion once supposed that it drew from a spiritual realm pervaded by higher than human influences. From which it follows that there isn't much of anything loftier than human psychology to talk about.

And so let it be said, if in the church there is indeed a liberalism that thinks this. But let the warning follow hard after—if this is what the liberal mind should eventually insist on speaking as its message to the Christian soul, then that victory for liberalism which today seems just within the grasp of its magnetic champions will fade into a lost cause long before the tumult and the shouting die. What may happen in other regions of modern thought prophets with better qualifications may be left to predict. But one need be no prophet, if he but knows the present church of Christ and cherishes its past history, in order with full assurance to affirm that a naturalistic liberalism will never be naturalized at those altars where lovers of the Lord have known their Master in the breaking of the bread. That poison will never be mingled in the cup of Christ's communion.

Liberalism has in the church but one chance. Even its mental blessings will be lost to present and future Christianity if it should prove unwilling to acknowledge the one and sole spiritual condition which justifies its welcome within the sphere of religion. Reactionaries who reiterate so constantly that the church can not be carried forward in its ancient likeness of faith and worship except under the sway of some strict theologi-

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cal authority, are most right in their dictum—unless the inward fellowship of a devout Christian soul with the soul's Creator and the soul's Savior is, without qualification or metaphor or symbol, an utter reality, an irreducible fact.

#### SCPTICISM OF CONSERVATIVES

It is on this matter that the doctrinaire conservatives are great skeptics. They say that religion, if left to rest on individual Christian experience, will come out to as many different kinds of Christianity as there are souls claiming such experience. And that of course would be the result if the man who supposed that he was meeting his Lord in the innermost holy place were enjoying only a subjective ecstasy wrought up from his own aspiring emotions. Every other subjective ecstasy would then be sublimating its own peculiar vagary. But if that man and the next man and ten thousand times ten thousand other men were all in truth meeting the same divine Spirit, there could then be no possibility of diverse religions resulting, all being from the same originative source. And if it proved a richly manifold religion that was thus forthcoming, that would show not the falseness of men but the more abounding truth of God—too great and full to be comprehended in any one man's understanding. So obvious is all this on any concep-

tion of real spiritual converse between man-soul and God-soul, that those who declaim on the necessity of ecclesiastical or creedal guard-fences to keep the host of God in the path of heaven, must be supposed to doubt secretly whether their Guide walks with them.

But if liberal Christianity will only say that the Guide is truly there, and that those who walk with him have the right to walk free of human restriction then indeed it is a handmaid of the church beyond valuation. And if besides that, it will assume a new zeal and unremitting pains to draw young and old into personal fellowship with living Master of men—where they "shall all be taught of God"—then it will be a veritable prophet in the wilderness, leader and commander to the people. Then in and out of the church it will testify not of theology but of God—the present God; not of ethics but of Christ—the living Christ. That is the destined triumph of religious liberalism—if only it knows the day of its opportunity and perceives what things belong to the deepest service of seeking humanity.

Some day liberalism will triumph over every fear and dread which until now has withstood it. It will be the day when some great liberal preacher starts the revival of religion which the country now needs more than anything else.

## The Virgin Birth of Jesus

By Mark A. Matthews

*The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.—ISAIAH 40:3.*

*Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.—MALACHI 3:1.*

*Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.—ISAIAH 7:14.*

THE MOST IMPORTANT SUBJECT that could possibly be discussed is the virgin birth of Jesus. It is the battle ground of belief and within the confines of its discussion are to be found two contending forces—the enemies of God, and the children of God. The enemies of God are making an attack upon the virgin birth; they are trying to discredit the records. It produces confusion in the minds of the people, and prevents them from accepting, believing in and being benefited by this great truth. The saints—God's children, the born again—know experimentally as well as historically, the truth of the doctrine. They have experienced its blessedness, and are not shaken in their faith nor in their conception of the truth.

You ask, why is it the battle ground and why is it so important? It is not important to the saint you might say, because he is redeemed; but it is important to the saint in his message to the lost world; and it is absolutely essential to the unsaved man because he cannot be saved if the virgin birth is not true. If the statements as to the

birth of Jesus are not infallible, and if he was not born of a virgin, then it is impossible for one to be saved. Therefore, the whole plan of salvation is involved, and the salvation of men is at stake in this fight. I am very glad the fight is on; that the battle is raging, because in the days gone by while we were asleep Satan sowed tares in Christendom, and there are those in the visible organization, known as the church militant, who are unsaved. They are, no doubt, rationalists, direct agents of Satan. If they want to fight God, and if this doctrine is the battleground, then, when we have finished with them, if they have any conscience at all, we hope they will leave the visible ecclesiastical organization and go out into the world into the synagogue of Satan and stay there, for they most assuredly have no place in the real church of Jesus Christ.

Now, there are two great truths that must be taken into consideration in discussing the virgin birth of Jesus: first, it is prophetically stated; second, it is historically stated.

#### I.

In the Old Testament it is prophetically stated, prophetically outlined, prophetically promised, and prophetically determined. Now, let us see if that is true. One great writer on the subject has said that God put this prophetic truth as a blazing star between the cherubim when our first parents were driven out of the garden. Prophetic utterance states that "the seed of woman shall bruise the serpent's head." That is a prophetic statement of fact, and

promise. It must come true or fall of its own weakness. Is it false, or is it fact? Which? Will it be possible for the seed of woman? Which woman? is the great question. We find prophecy begins to define which woman—not only the seed of woman, but the seed of Abraham. Prophetic utterance says the seed of woman, the seed of Abraham, the seed of Isaac. And then the line begins to lengthen. We find that Isaac had two sons, and we wonder through which one this prophetic truth is to come. Scripture states it shall be the seed of Jacob. Again, we find that there must be more explanation, because Jacob had more than one son, and we find that it must be through the seed of Judah, the fourth son. We get a little closer, and there must be another definition. It must come through the seed of Judah, through the seed of David, and that this seed of the woman must come in unbroken line and through this royal family in unbroken steps. And in these unbroken steps, and through this unbroken line prophetic history, prophetic promise and prophetic truth portray that he must come through this regal family, and from him this royalty will never depart.

The divine heir who is to be born must be born in Bethlehem—Bethlehem of Judah and of David. This was the divinely selected spot. He must have his forerunner; and he must be called Immanuel which, when literally interpreted, means "God with Us—Divine Human Being." That is the meaning of Immanuel—divine human.

Those prophetic utterances are there, and no Jew on earth can deny them, and no one who can read history can deny them—they are there. Well, they must be there for a definite reason. They must have been placed there by Almighty God. They were supernaturally written, they reveal a supernatural fact and a supernatural line, for the purpose of bringing a supernatural person into existence. What are you going to do with such prophetic utterances? Prophecy, infallible prophecy, states that the virgin shall give birth to this person I have outlined in this line of genealogy. What are you going to do with it? You cannot destroy it. Some men have tried it. They begin, as one great writer has said, by saying that it is one of the most unscientific statements ever made. Why? Because it is in violation of all formulas, doctrines, etc., that can be taught. How is it possible for this individual to come into existence with only a mother? We grant, for the sake of argument, that it is just exactly as they say—the most marvelous statement ever made and the most marvelous fact ever announced. But scripture does not state that Jesus Christ was without a father. All history recognizes Mary as the mother. The battle is around the question of the fatherhood of Jesus Christ. The scientific world says to speak of the virgin birth is to speak of an unscientific fact. We frankly say to you that, so far as the scientific method is concerned, it does contradict it.

But that is not the reason he is of virgin birth. Thank God, it is an unscientific fact in the language in which you use the term. You have proved the case. But scripture, my friends, does not so state it. You say it is unthinkable, as certain writers have said, it is unthinkable that one child could come into existence without a father. Scripture does not say that he came without a Father. Scripture specifically states who the father is. But, you say, this doctrine

we are now discussing is a useless doctrine. It is the most important doctrine ever presented to the people. Why? First of all, the credibility of scripture rests on this doctrine. The whole question of the credibility of scripture rests on this doctrine. Why? Prophetic utterances state that he would come in the line of which I have spoken. Prophetic utterances state he would come of a virgin; prophetic utterances said he would have a forerunner; prophetic utterances said he would be born in Bethlehem; prophetic utterances said he would be called Immanuel. Now is that true, or is it false? If it is true, then all scripture stands as the infallible word of God. If it is false, the whole Bible is false. Is that not important?

## II.

Again, some one has said the scripture does not announce his paternal side. Scripture does nothing else but announce it. What does scripture say? It says that he is the son of God; states all the way through that he will be born of a virgin and will be the son of God. Scripture announced his father's side. Scripture stated that the Holy Ghost conceived his body in the womb of the virgin. But, you say again that scripture seems to contradict. Luke traces his genealogy through the mother. Mark traces it through the father. Mark speaks of the legal father in legal terms of the census, and speaks of Joseph back through the line I have mentioned, all the way back. Luke speaks of it through Mary, David, and all the way back. But, one critic has said, there seems to be a question. Well, when Joseph is mentioned in one place as having two fathers, Matthew names the father that begat him and his father-in-law. Luke traces through Mary and recognizes the son-in-law position. Scripture mentions both. Why? In order that it might be possible for anyone to trace the genealogy of Christ. Scripture states the relationship of Joseph as a son begotten and a son-in-law, but nowhere does scripture speak of Joseph as being the father of Jesus Christ. There is not a line in scripture that has ever intimated that Joseph is his father. But every line speaks of Mary as the mother. What else? Every line in scripture in which the statement is made speaks of God as being the Father of Jesus Christ. Not only did God say that he was the Father, but he never said or intimated anything else. Why did not God on the day of the baptism say, He is the son of Joseph, in whom I am well pleased? Scripture speaks of the only begotten son of God, the first begotten son of God.

Again, Jesus Christ at no time mentioned, or in any way intimated that he was the son of Joseph. He says he is the son of God, and never intimates anything else. There is not a single line anywhere in holy writ indicating that Joseph ever claimed to be the father of Jesus Christ.

Some one is going to say, has already said, did not Christ say that he was the son of man? Yes, doesn't scripture say that he was the son of man? Is it not admitted that he is the son of man? But, it does not say any specific man. Why? And why does he speak of himself as the son of man and the son of God? Is it possible for one to be the son of man and the son of God at the same time? Yes. If the virgin birth be a fact, that is the only way by which one can be the son of man and the son of God at the same time. But how? He must have a divine father and a human mother, and, by having a divine father and a human

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mother he is the son of God and the son of man. How? By that process which scripture shows forth that like begets like. Is that not true? Is it not possible if God touched the earth and made Adam, and touched Adam and made Eve, that the sovereign God of this universe could touch the womb of the virgin and conceive the body of Jesus Christ? That is the only way it could be possible for him to be the son of God and the son of man at the same time. When you speak of the virgin birth you are speaking of the great plan, for that is the way of the incarnation. But, some one is going to say, "Then Jesus Christ did not come by generation." He did not. He came by the extraordinary process of divine conception—conceived by the Holy Ghost.

### III.

Now turn back to the question of the importance of this great doctrine. On the fact of the virgin birth rests the credibility of scripture. On the fact of the virgin birth rests the sinlessness of Christ. If you are going to bring Christ into existence with a human father and mother, if incarnation is to come by the natural process of generation, then the son of man must come with a sinful body. But, being of a divine father and a human mother, his body being of divine conception and not by generation, he takes on himself the human form without inheriting by generation the sinfulness of nature. If he had inherited, then he could not have assumed sin.

Again, the virgin birth of Christ makes it possible for Christ to be the redeemer, and it was impossible for a human being to be the redeemer. The epistle to the He-

brews states that he was clothed with human form, that he was made flesh, that it was conceived for him for the purpose and in order that he, the son of God, might redeem men. There could have been no redemption if the virgin birth had not occurred. Oh, that precious truth! That God conceived for him a body that he might come into existence, born of a virgin, free from sin, and that he might stand before God possessing divine nature and offer sacrifice sufficient that men might be redeemed. Only God could suffer for you sufficiently to redeem you from sin. Only God in human form, incarnated by the conceiving power of the Holy Ghost, could vicariously die for you. So, not only is the credibility of scripture resting on the truth, but the redemptive work of Christ is resting on this truth. The sinlessness of Christ and his vicarious death rest on the truth of the virgin birth. Is it not worth fighting for? Yes. Extraordinary? Yes. It could not have been ordinary. Of divine origin, Christ could not have been worldly human. Oh, it could not have been otherwise. The everlasting son of God was born of the virgin that he might take on himself our form and in that form die for us in order that we might live in his divine form for ever and ever. Oh, this blessed Christ! Our everlasting redeemer is doubly precious because of this fact. Will you take him as your Savior? He is yours, if you will accept him. He came to save you. The supernatural son of God, supernaturally incarnated, supernaturally sacrificed, supernaturally raised, is supernaturally coming, will supernaturally gather you unto himself, because he is the son of God. Will you take him? Believe on the Lord Jesus Christ and thou shalt be saved!

## Missionaries at Caesar's Footstool

By Frank Rawlinson

THE DIPLOMATIC STATUS of Christian work and workers in China is an heritage from a troubled past. It is nearing bankruptcy. A new one is needed. But as to how or when this might be attained Christian opinion in China, including Chinese, differs sometimes sharply. Missionaries generally deplore the present tangle. But why should they complacently wait until China is *perfect* before starting to unravel it? It is a thorn in China's body. It is comparatively small. But China feels it all over nevertheless.

Who should start the pulling of this political thorn? The missionaries did much to make existing treaties. Why should they not do as much or more to set up better agreements? Must they always and only follow the diplomats and imperially minded? How many wars, military gestures and enforced treaties, will it take to win China to Christ? Many Chinese mistrust the church. It talks altruism, but looks imperialistic. Its voice is that of a friend. But its hands feel like the mailed fist. It is still taken for an arm of western political power. Not many months since a group of

sixty literate Chinese asked me seriously whether I was sent to China by my board or by my government.

### EXTERRITORIALTY

Three phases of this diplomatic status are of special interest to Christians in China. "Exterritoriality," sometimes called "extrality," is the oldest. Some trace it back to Roman law. Its main convenience is that an alien in China who violates the property or personal rights of the Chinese can be tried in the courts and by the laws of his own country only. It used to be a privilege exchanged between nations. China has at times enjoyed it. But China now has to grant to other nations what they in turn deny. There's the sting! This discriminatory international legislation stabs China's racial and political self-respect. China and Japan are both striving to maintain their self-respect. This mutual aspiration will help to bring them together. Are the Christian forces going to help or thwart China in achieving this Christian prerogative? Looked at in the large it seems to have little practical meaning for western Christian workers in China. Inquiry of a lead-

ing American consul in China showed that probably less than two per cent of the complaints made in his consulate had to do with missionaries, and these would be, except in very rare cases, quite minor complaints.

#### MISSIONS AND "RIGHTS"

The treaty "right" of Christians and Christian workers, including Chinese, to be immune from interference on account of their religion was set forth in the Tientsin treaty of 1858 and considerably expanded in the 1903 treaty between the United States and China. Prior to 1900 this "right" was already spoken of by some as a tendency to exterritorialize Chinese Christians that added to the anti-foreign irritation then emerging. Just how foreign governments will insure that Chinese Christians are not persecuted for being Christians is far from clear. By gestures presumably! The ways and wiles of persecution are very subtle and secret. Only once, so far as I can ascertain, did the American minister intervene to secure the religious toleration granted by treaty. However, the need for and possibility of protection of Chinese Christians is often urged by western Christians as the chief justification for maintaining the status quo. But the ease with which this treaty "right" may be abused calls for such a degree of caution in exercising it as practically to nullify it. Like extraterritoriality, therefore, it is in practice largely a dead letter. Its significance, however, is still alive.

The "right" of representatives of mission boards to reside and carry on Christian work in China is not as old as that of "extraterritoriality." In 1844 the "right" to erect churches in open ports was conceded. During the next ten years there were many claims for reparation by American missionaries working in other localities in violation of the treaty. In 1858 the "right" was granted "to propagate as well as practice the faith in all open localities." The term "locality" was left undefined. It was finally and satisfactorily recognized by China when prone after the futile Boxer gesture against foreign encroachment. Being a "right" based on treaty there is at least a hint that military measures might eventuate if it were not respected. This hint is rarely flourished. But the possibility even now, in some minds and hands, is seen in the application, some time since, by a Christian worker penetrating into a district disturbed by civil war for a naval escort.

#### CHRISTIAN WORK AND MILITARY PRESSURE

What is the significance for the Christian movement of these diplomatic arrangements? China was pressed to make them to secure freedom for Christian propaganda and protection for alien and Chinese Christians. Do they, on the contrary, limit the freedom of the Christian movement? Should Christian freedom in China rest on something other than vaguely implied military pressure? Do these arrangements tend to defeat their own ends? Has Christianity sufficient spiritual potency to stand alone in China?

What measure of protection are these arrangements expected to secure? Here extant notions are hazy. Cur-

rent discussion on what the Chinese government is expected to do breed the suspicion that the measure of security for the property and person of aliens in China expected—at least by many—exceeds that expected and actually enjoyed by aliens in their own country. This suspicion became a conviction after reading the following from Edwin M. Borchard in his "Diplomatic Protection of Americans Abroad": "China, regardless of treaties, has in innumerable instances been held to a degree of responsibility amounting actually to a guaranty of the security of persons and property of aliens. . . . Thus for the killing of American citizens in China, Turkey, or Persia, demands are made which would not be thought of in the case of a similar injury in a country of higher standards of civilized administration." Does responsibility for resident aliens vary inversely with national strength? The claims made from time to time seem to show that this is the working idea. The difference in the degree of liability China is expected to assume for aliens injured or killed within her borders and by her people and that actually admitted by "more civilized" nations is seen in the official utterances of the United States in cases exactly parallel with those for which China has paid indemnity.

#### UNITED STATES REFUSES RESPONSIBILITY

In 1903 Congress voted to pay \$5,000 as "full indemnity" for the loss of the lives of two Italians and the injuries sustained by another at the hands of an armed mob in Erwin, Miss. In 1885 a large number of Chinese were killed in Wyoming and Washington territory. Two years later Congress voted that \$47,748 should be paid to the Chinese government for the benefit of their survivors. So far, so good! But there was given in both cases an explanation of the position of the United States which both illuminates and humiliates. It also furnishes a clue as to what China should have. The act granting indemnity to the Italians said that it was done "out of humane consideration without reference to the question of liability to the Italian government." The Chinese minister asked for "reciprocal" consideration in view of what China had done under similar circumstances. But the President of the United States quite clearly and somewhat sharply repudiated this viewpoint. "The United States government is under no obligation . . . whether by the express terms of its treaties with China or international law to indemnify Chinese subjects." The resolution to indemnify was ascribed to "benevolent consideration," was "wholly gratuitous," and was "resorted to in a spirit of pure generosity." Such is not the tenor of *demands* upon China. The treaty of 1880 between China and the United States stated that the United States government should "exercise all its power to devise measures for the protection" of Chinese aliens within its borders. Thus the obligation to "devise measures" for the protection of aliens was recognized. But the obligation to indemnify those who suffered when these protective measures failed was denied. And in some other cases nothing was done.

For China indemnities are not acts of grace but demands. Why should a "Christian" country deny to one called "non-Christian" the chance to be humane? Is there one form of international law for the strong nations and a sterner one for the weak? And if sometimes China did not feel bound to pay what was asked why should it be thought worse than in the case of a nation of a "higher" civilization? John Hay, secretary of state, recommended that the indemnity be paid on account of the Italians "for the preservation of the cordial relations now existing between the United States and Italy." But the indemnities that China pays are not means of retaining international cordiality. They strain the cordiality of the giver and the receiver. China's self-respect winces over every indemnity.

We may ask further, What redress from municipal, state or national government is due the relatives of an American killed by footpads or fanatics in his own country? The culprits are caught and punished—sometimes! But what more is there?

#### IS MISSIONARY PARTY TO INJUSTICE?

Does acquiescence in the status quo make the Christian worker in China a party to this unfair unexpectedness? Does he uphold indirectly this international squeezing of the weaker brother? What do non-Christian Chinese think of Christian Chinese who may participate in these benefits? Some at least feel that Chinese Christianity can never develop a deep conviction of its own as long as it is thus tainted. Thus does the present situation choke off the Chinese Christian dynamic. How does this political squeezing exemplify the statement in the Tientsin treaty that Christianity "teaches man to do as he would be done by"? Some might interpret it, "Do the other as he would do you, if he could." Such a situation repudiates the motive of the missionary and prevents the full carrying out of his aim. The majority of missionaries gladly risk their lives and seek no protection. They often discard the guards offered them when itinerating. But their self-sacrifice is robbed of much of its significance.

What actual protection to alien and Chinese Christians do existing diplomatic arrangements afford? We are now mixing utilitarianism with our idealism. The mixture does not taste good. Have we forgotten that the Boxer attack on the lives and property of alien and Chinese Christians took place in spite of and under these arrangements? Just prior to 1900 Mr. Alexander Michie surveyed the tense political situation then evolving and laid much of the blame therefor upon "extra-territoriality." The Boxer upheaval was an explosion of suppressed resentment. Signs of such suppressed resentment are not wanting now.

#### WHAT PROTECTS MISSIONARIES?

What protects the 7,500 missionaries scattered in 713 places all over China? Most of them are out of reach of help. The goodwill of the Chinese people is their chief protection. What threatens that is their chief danger. The presence or absence of good officials prob-

ably counts for much more than possible foreign interference with its contingent military gestures. The value of such military gestures is dwindling. But even implied interference irritates the good and stimulates the bad.

Persecution of Chinese Christians is little known. Religious liberty is now a part of China's national program. Others besides Christians desire to maintain it. Even the Confucian has had to recognize that fact. "But," say some, "if you remove the contingency of foreign interference evil-minded men and officials will feel free to attack foreigners." But what holds them back now? It did not prevent the bandit attack on the Blue Express! Evil-minded men do not care. They can get away with their fell designs before anything can be done. The present situation tends to chill the enthusiasm of the good official to do his duty. It is also assumed by many that if missionaries were amenable to Chinese courts a wave of false accusation against them would start. But why should it? Would an effort to be fair simply release a lot of suppressed dislike? Is that as far as one hundred years of missions has taken us? Is the danger of being biased greater for Chinese courts in China than for those administered there by foreigners? Yet another says, "A mild degree of diplomatic pressure may be useful in enabling one to erect a building which otherwise might be held up." But is not a building thus erected apt to feed resentment? Does it not undermine goodwill? And, to be crassly utilitarian, does that pay?

#### AGITATION AND PERSONAL DANGER

Sometimes those favoring consideration of a change are urged to keep quiet lest their voices endanger the lives of workers in isolated and exposed places. The reverse is probably true. Foreign interference, actual or implied only, in some place accessible to help, is quite likely to stir up resentment over a wide area. A local irritation may thus become widespread. The Boxers hated Christians mainly because of their affiliation with the encroaching westerner. Persecution of Christians is not a feature of present times. But Chinese self-consciousness is. Sensitive nationalism is scrutinizing everything that looks like interference from without. This is making the position of the missionary one of increasing delicacy. All this adds danger. It was reported to me that a certain government issued and posted a proclamation on a church building. This was assumed to give protection to the building and its occupants. The Chinese in charge pulled it down on the basis that it added to the danger rather than diminished it. In another case a missionary suggested to a Bible class of students that unless China worked out a stable government his country might come in and do something along that line. The Chinese leader of the Bible class told me that he could do very little more effective work among those students!

The restraining value of existing diplomatic arrangements in the case of the evilly disposed is thus seen to be open to serious question. The urgent necessity of retaining the goodwill of the people is not open to question. Anything that looks like interference is to be avoided.

For the sake of argument it may be admitted that this article minimizes overmuch the protective value of existing arrangements. But is not the goodwill of the Chinese people much more vital to the Christian movement than diplomatic protection of person or property? Is not the winning of goodwill by goodwill more significant than reliance on military gestures for an immunity that only vaguely exists?

But what then is the benefit resulting from these arrangements? Why retain them? They do not prevent the unpleasant and often serious effects of civil war and banditry. And these have in recent years been the causes of attacks on both Chinese and foreign life and property. Missionaries, however, often go on working right in the midst of these conditions. Even now they are going on everywhere with their work. The one definite convenience in these arrangements is that they enable the governments of any aliens injured, little or much, to *press* the Chinese government for indemnities. They provide a means for collecting compensation for injuries they fail to prevent. In this regard they work!

#### CHRISTIAN OPINION CHANGING

Now Christian opinion in China is clearly moving against taking such indemnities. They would not, of course, be refused when offered freely and when involving no injustice to the Chinese. But Christians are not the only sufferers from civil war and banditry. Indemnities in which Chinese Christians share may easily be unfair. The funds given as indemnity usually come from their Chinese fellow-sufferers. For the non-Christian victims of outrage no provision is made. How do they feel when their fellows receive the help, ever so indirectly, of another government? Such religious favoritism works against goodwill. The spiritual life of the Chinese Christians who enjoy this preferential privilege often suffers also. At Tsaoshih, Hupeh, the missionaries decided not to seek compensation for quite heavy losses of buildings and property at the hands of bandits. Their advantage would have been the community's disadvantage. But not all the Chinese Christians who suffered with them took this decision in a gracious mood. From the past comes also the same story of the injurious effect of indemnities upon Chinese Christians. It gives to Christianity a false prestige. This prestige becomes a false inducement. The Chinese Christian spirit of independence is thereby wilted.

To conclude: The one material advantage of existing arrangements is undesirable from the Christian viewpoint. The convenience of extraterritoriality is seldom used by missionaries. Much of the land acquired and used for Christian work in China does not rest on treaty stipulations. Foreign protection of Chinese Christians is impracticable and deadening. It stirs up resentment. It keeps the Chinese Christian spirit shackled. The Chinese consciousness of national obligation is weakened thereby. Christianity is still taken as a form of western imperialism. The artificial prestige of western Christians in China militates against Chinese leadership. Their appeal calls for risk that the treaties seem to obviate. Spiritual timidity is thus fostered. This balks the self-development of the Chinese church. The foreignization of Chinese Christians

checks confidence in the church. The flow of fellowship between the western Christian and his Chinese colleague is slowed up. "The foreign brother knows conditions in China before he comes. We want him to share them with us. We want him to suffer with us." In this way spoke a small group of ardent Christians.

#### THE CHALLENGE TO GOODWILL

There is a chill on the spirit of Chinese Christians. They lack the urge of Christian daring. Is it because the Christian movement waits on Caesar? Does the Christian church lack the challenge to goodwill? Can it accept the challenge to its goodwill made by the present situation?

The world is moving from the period of violence to that of cooperation. Can the Christian church lead China along that road if its "right" of residence rests ever so remotely upon guns? Can the basis of that "right" be changed to mutual goodwill and altruistic service? A government official was recently asked, "When will extraterritoriality be given up?" "When China is on terms of military equality with the west!" *Shall the Christian movement wait until it is forced into a more generous relationship?* The new China cannot live with the world on the old terms formerly forced out of her. China can no longer be forced. That fact diplomats know. She is trying to free herself. She has set up religious liberty. She is reforming her penal and judicial system. She knows how to be humane and generous. Again we ask, cannot the missionaries who helped frame the present arrangements take the lead in seeking for more just ones?

## Antonio Plays

By Arthur B. Rhinow

**F**RRIEND—I'll sit beside you, my Antonio. I'll put these sheets of music on the floor. You have no other chair.

Antonio—

Friend—Busy with the old 'cello again? How can you see in the twilight?

Antonio—I am not looking at the notes.

Friend—I see. I see. Just pouring out your soul.

Antonio—

Friend—Stop playing for a while. I have news for you.

Antonio—

Friend—You will not stop? Then softly, please.

Antonio—

Friend—Do you know Cesare has grown wealthy through the war? He is a millionaire.

Antonio—

Friend—And Guilio owns a fleet of ships. His Majesty has asked for him.—Ah! those strains are beautiful. How rich you are, Antonio!

Antonio—

Friend—You are indifferent? Well, play on. I'll watch St. Peter's—and the stars. They are much nearer from this little window than the street.

Antonio—

Friend—Those chords again, Antonio. I want to say, "Amen!"

Antonio—

Friend—Amen!

Antonio—What did you say of Cesare and Guilio, our boyhood chums?

Friend—What did I say?—Oh, yes.—Oh, well.—I wish that they could hear you play.

Antonio—What could I do?

Friend—Enrich their souls.

## British Table Talk

London, April 9

THE FIRST ANNIVERSARY of Copec was celebrated solemnly and thankfully last Saturday. Kingsway Hall was filled, and there was an overflow meeting in a neighboring church. The speakers were the bishop of Manchester, Canon Raven, and Lord Eustace Percy, the minister of education. Throughout the

One Year  
After Copec

afternoon there was a quiet spirit of thanksgiving, but no boasting. Canon Raven, one of the secretaries, said with confidence that the experience of the year had confirmed the wisdom of the action

taken after Copec. Its promoters had refused to form any carefully defined society to do this thing or that. They had trusted the companions of Copec to do its work with the minimum of organization, and they had been justified. Not more but less would have been accomplished, if there had been added to the host of societies one more with a program defined and a network of agencies. Lord Eustace Percy was severely practical; his plea came to this: With all our care for large and general principles of education we must not forget that any advance in practice must be brought about by the teachers, and what is needed most of all is the offer of this service by men and women who have the tradition of learning and teaching in their blood. He paid a high tribute to the teachers of the country, but he called for men and women who have enjoyed the best tradition in their own lives, to enter into the public elementary schools as into a high calling. The bishop of Manchester was solemn and even sombre in his survey of the present situation in the midst of which Copec is set. He discerned a great increase in the power of the many groups to be found in human society, race groups, industrial groups, political groups; what is needed is the company of Christian people who are just as keen upon the kingdom of God as a trades-unionist is upon his union, or a race enthusiast upon his race. There must be provided a group which cuts across all these others. It was not surprising to find so alert a mind, fully aware of the most critical of all such group formations, that of race. It must be added that this anniversary celebration was first and foremost a service of devotion in which the speeches found their place. It was not an occasion for speeches with an opening prayer. It was prayer with speeches embodied in it.

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### Natural and Social Science

Canon Raven has raised a question of far-reaching importance. It has been for him a question of such moment that he was kept from accepting the Christian faith for several years, till he had found an answer. Which of the versions of evolution is true? That of those who, with Weismann, deny the transmission of acquired characteristics, or the other school who affirm that transmission? If it is true that the "evolutionary process which has given man his brain, his hand, his foot and his posture has worked out undisturbed by the surrounding conditions of life," then plainly any concern on the part of the church for the improvement of conditions is waste time, and those who openly declare that Christians as Christians have nothing to do with social reform are in the right. But there is a strong reaction against such biological determinism. There is a growing weight of expert opinion, Canon Raven declares, against Weismannism. Many scientists, that is to say, believe in the transmission of acquired characteristics; and if they are in the right, then the labor of Christian men to change conditions does tell. If it does not, then it is indeed hard to justify Christian attempts at social reform, or any Chris-

tian philosophy at all. "Unless the age-long struggle of life to adapt itself to new conditions has meaning, unless the sufferings and efforts of myriad individuals make for the bettering of the race; if the stuff of our inheritance is unaffected alike by a St. Paul or by a Nero then the whole process of evolution becomes to me unintelligible, the individual is a mere puppet, and God at best the supreme and lonely engineer watching through the ages the inevitable workings of an elaborate but soulless machine." It is certainly a subject, as Canon Raven suggests, for a fundamental and far-reaching inquiry. Our views of natural science have their effect upon our social science. Has that relation ever been sufficiently investigated?

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### Dr. Charles Brown Retires

Dr. Charles Brown is retiring on April 26 from his pastoral office in Ferme Park. This is a district in North London, famous for its free churches. Dr. Brown has still his great powers as a preacher, but I imagine, he feels the time has come to seek relief from the unlimited calls made upon the pastor of a large church. He will still be free to write as he has done in the Daily Telegraph, and to preach on Sundays from place to place. Dr. Brown has been one of the great pastors of London. He has only had one church in this city, and to this he has given his heart. It used to be my privilege to visit many London churches for occasional services; I shall not forget Ferme Park, as it was and still remains under Dr. Brown's ministry. It struck me at once as a great family, united in cheerful faith and love. Of course Dr. Brown has been a most admirable preacher, but to see his people on a Sunday morning was to realize that he has been more than a preacher.

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### And So Forth

The Rev. "Dick" Sheppard is hoping to be home by the first Sunday in May. He has been away for six months, with many ups and downs in his health. We have missed him more than he knows or would believe. . . The width of interests to which the Rev. T. Kagawa appeals may be judged from the fact that he has spoken to a group of missionary workers, to the society of Friends, to the Independent Labor party, to students of the Student Christian movement, and to one or more of our public schools. This speaks not only of his many-sided life, but also of the readiness of our many groups to listen to an authentic voice. . . The death of Mr. Percy Parker, the editor of Public Opinion, removes from our ranks a man who found his life-influence through his genius for selection. He made Public Opinion the force that it is through his wide range of interests, and his insight into the needs of those readers who care for idealism but have no time to hunt for it in the pile of journals. Mr. Parker made himself their guide, and for years did much to direct the minds of men, though he wrote but little himself. He was a free churchman of a liberal school, but he did justice to all sorts and conditions of thought and faith. It is not an easy task to make a paper out of the current journals by means of scissors and paste. Mr. Parker had the true journalist's love for papers. He talked some time ago of giving up Public Opinion; a friend at once counselled him not to do this, as he would be sure to read the papers all the same, whether making his paper or not. Not the least of the benefits he conferred upon us was his introduction of the notable articles and poems from American journals which do not circulate largely on this side. . . There are two

names before the Congregationalists when they select their chairman; but I imagine the choice is certain to fall on the Rev. F. W. Newland of Claremont. There is no man in the ministry more trusted and beloved than Mr. Newland. He it was who first offered a welcome in Canning Town to the students from Mansfield college who were bent upon forming a settlement there. Ever

since that time he has toiled for the poor and the neglected. It is well known how keen an interest the queen takes in the work at Claremont; many times she has sent gifts to the workers. It is not too much to claim that Mr. Newland and his workers have made a place of light and hope for the poor folk who live near the old "Angel" in Islington.

EDWARD SHILLITO.

## The Book World

### Essay, Poetry and Drama

JOSEPH WARREN BEACH, being a university professor with a sabbatical year to spend abroad, resolves to "spend it like a Saturday night." A small volume of piquant essays under the title, *MEER AMERICANS* (Univ. of Chicago Press, \$2.00), is the result, wherein are recorded in felicitous phrasing those windfalls of observation which come to a scholarly man when, for the purpose of relaxation, he forgets that he is a scholarly man and sets forth to have a good time on the continent of Europe. Whoever reads Leonard Bacon's *PH. D.'S* (Harper, \$2.00)—containing two satirical poems which hold professors and doctors of philosophy up to the scorn that some of them deserve—ought, in fairness, to read also a book or two like Beach's to regain the assurance that some professors are really quite human—at least on Saturday nights and sabbatical years. But Bacon's verses are clever to the last degree and his thrusts find some joints in the academic armor, especially of those who carry on dust-dry researches in the fields of literature and never find the living streams of beauty that flow through them.

Our readers are familiar with Lynn Harold Hough's *THE LION IN HIS DEN*, published from time to time in *The Christian Century* and now in a volume (Association Press, \$1.75). The lion roars both gently and wisely, and through his authoritative voice Dr. Hough makes many interesting utterances about men, books, and things.

Percy Boynton writes in his *SOME CONTEMPORARY AMERICANS* (Univ. of Chicago Press, \$2.00), with the mature judgment and ample information of a professor of English, the warmth and sympathy and common-sense of a genuine human being, and the stylistic quality of one who is a maker of literature as well as a student of it. His theme is the present currents in American literature, and in American thought and life as expressed in that literature, with special reference to such personalities as E. A. Robinson, Masters, Sandburg, Amy Lowell, Edith Wharton, Tarkington, Dreiser, Cabell, and the writers of short stories and plays. It is long since I have found a volume of essays more alluring in manner and more rewarding in substance.

Another essayist of academic habit and experience, though just at present of journalistic occupation, is Stuart P. Sherman, whose *POINTS OF VIEW* (Scribner's, \$2.00), like his *MY DEAR CORNELIA*, which I have already mentioned, perhaps more than once, is a happy and wholesome piece of critical writing. Mr. Sherman is an acute and forward-looking conservative who takes many a fall out of the "Dreiser-Hecht school of naturalistic or monoptic fiction and the Menckonian school of naturalistic or monoptic criticism." He writes on current social ideals and practices, on contemporary writers and on some older ones. On the more constructive side, he leads into fresh fields, encourages and stimulates to the finding of new points of view, and helps one to think of life as a lovely and interesting thing. All of which is a goodly task, and perhaps rather a surprising one, for a critic and a conservative.

Though the reprint of a volume nearly thirty years old, and even then a reprint of articles in a weekly literary review, being thus at two removes from freshness, Sir Arthur Quiller-Couch's *ADVENTURES IN CRITICISM* (Putnam, \$2.50), has much of freshness in it, for Sir Arthur is not only a critic of distinction but is himself an artist with words, and what he has to say is both well thought and well said. Like Brandes and Brander Matthews, his casual comments have an enduring quality—more enduring sometimes than some of his subjects, such as Anthony Hope and Trollope.

Henry Van Dyke's *SIX DAYS OF THE WEEK* (Scribner's, \$2.00), is a collection of brief meditations on texts, a page for each week-day in the year, presenting religious exhortation and good counsel in crisp phrases. They were originally syndicated in a number of daily papers.

Here are three small books of verse, excellent though not great—unless it be the first. Robert P. Tristram Coffin's *CHRISTCHURCH* (Seltzer, \$1.50), may fairly be called distinguished verse. It deals with Caedmon and the Saxon saints and monks, and it breathes an air of holy calm and homespun piety such as one likes to associate with the old British church. Martha Ostenso's *A FAR LAND* (Seltzer, \$1.50), contains forty dainty lyrics, rather slight, but graceful and pleasing. Seltzer's series of the newer poets is worth watching. Lighter still—consciously and premeditatedly light—is Rachel Lyman Field's *THE POINTED PEOPLE* (Yale Univ. Press, \$1.25), a book of clever verses for children, with silhouette illustrations by the author. I liked the verses myself, and a ten-year-old literary adviser makes a very favorable report on them.

Nobody can make rhyme and meter do his bidding quite so docilely as Arthur Guiterman can. He drives them like a pair of high-spirited horses, and they don't take him where they want to go, but he makes them take him where he wants to go. In *A POET'S PROVERBS* (Dutton, \$2.00) he presents to the astonished reader four or five hundred whimsical and (for the most part) wise proverbs in rhymed couplets. Who since Solomon has ever written so many proverbs, and such good ones? Not very lofty poetry perhaps—no bird can gain much altitude in two flaps of its wings, so you can't expect too much elevation in a couplet—but sparkling with wit and glowing with kindness and good sense.

It is always good to lay hold of attractive editions of the "old boys," as Dickens, Scott, Thackeray, etc., are affectionately called by some who take modernism in as small doses as possible. There is no edition more charming than Nelson's *NEW CENTURY LIBRARY* of classics, including sets of Dickens, Eliot, Hugo, Scott, Thackeray, Dumas, and others, with numerous single volumes, such as Palgrave's *Golden Treasury of Verse*, Tennyson's poems, Lorna Doone, etc. The books are printed from large, clear type on India paper and bound in soft limp leather (Nelson, \$2.00 per volume).

William L. Stidger—you know his sermons, of course—has done rather a unique thing in producing *A BOOK OF SUNSETS* (Abingdon, \$1.00), a series of pictures of travel consisting entirely of descriptions of striking sunsets. They are well enough done, but the theme cloy. There is no limit to the variety of sunset effects, but the emotions which they evoke are less varied. Besides, man cannot endure too great a monotony of unbroken glory. Reading this book at a sitting is like making a meal on salad-dressing. It is a wise arrangement of nature that sunsets, with all their uplifting splendor, are separated by some hours of common daylight and starry darkness.

Burns Mantle's *BEST PLAYS OF 1923-1924* (Small, Maynard, \$2.50), gives a convenient and informing survey of the dramatic output of the season. Intimate facts about the production of each play and its reception by the public are set down, as well as the story of the plot and excerpts from the text. Play-producing as a business may have been hard hit by the cinema and the radio, and there may be much flashy trash and putrid rubbish put on the stage in a frantic effort to compete with the silver screen and the loud speaker, but a book of this kind presents substantial evidence that some really good plays are still being produced.

I have not seen many—to be quite accurate, not any—reviews of Upton Sinclair's *SINGING JAILBIRDS* (Author, Pasadena, Cal., \$1.00). Doubtless too red for popularity or safety. It is a drama in four acts in praise of the I. W. W.—not of its precise program, but of its spirit at its best, and in defense of its rights—with specific reference to the breaking of the San Pedro strike in May, 1923. The reference is very specific indeed, with an appendix citing

instances of unlawful imprisonment and cruel treatment. Sinclair speaks with a loud and raucous voice, very unpleasant to hear. But suppose that some of the things he says should be true—even though others are not; it might be that the respectable public would be spiting itself more than him by refusing to hear or heed his strident tones.

WINFRED ERNEST GARRISON.

## CORRESPONDENCE

### The New Hebrew University

EDITOR THE CHRISTIAN CENTURY:

SIR: In commenting upon the opening of the Hebrew university at Jerusalem in your issue of April 16 you say: "Likewise, in this realm the accommodation that still remains to be made—that with the Arab and Christian majorities in Palestine—is distinctly easier of accomplishment." Now let us see how easy this hoped for accomplishment may be.

Ever since the publication of the misconceived Balfour declaration the "Arab and Christian majorities in Palestine" have been vigorously protesting against being sold land and souls to the Zionists. Mohammedan-Christian societies have been organized to combat the aims of the declaration, while the 70,000 native Jews did not hesitate at declaring their opposition to the fantastic aims of Zionism. The majorities, 700,000 strong, have likewise refused all appointments to governmental offices in which the 80,000 Jews were to be, and are, in full control. Non-cooperation has followed the British rule from India to Palestine.

Then witness the riots and meetings of protest occasioned by the presence of Mr. Balfour in Palestine. The mob that stormed the Victoria hotel in Damascus, where Mr. Balfour was sojourning, is only another evidence of the determined opposition of the natives of Syria and Palestine to the unbridled aspirations of Zionism.

Is not this sufficient evidence that the hoped for accommodation between the Zionists and the majorities in Palestine will not be so easy of accomplishment? It has been a constant source of wonder to the writer that any intelligent Americans should allow themselves to be so swayed by pro-Jewish sentimentalism and by the clever Zionist propaganda as to ignore completely the primal rights of the natives of the land that is being so freely given away.

Minneapolis, Minn.

W. DEWOOD DAVID.

### A Demand for Fair Play

EDITOR THE CHRISTIAN CENTURY:

SIR: I am a conservative but read The Christian Century carefully that I may have a correct view of the liberals and not be too one-sided, but there is one thing that amazes me about your paper and that is, why do you keep up such a fire on the Presbyterians for condemning a professed heretic who as a visitor overstayed his time and, while occupying a Presbyterian pulpit and drawing Presbyterian dollars, yet declined to preach Presbyterian doctrines—and at the same time you maintain a very loud silence toward the Episcopalians for their condemnation of Bishop Brown for heresy? It seems to me that the Episcopalians are as deep in the mud as the Presbyterians are in the mire, and yet you continually lambaste the latter and are silent as death on the former. Why not come to the defense of Bishop Brown and pose him as a martyr to advanced thinking? The Presbyterians are enjoying this honor and are greatly profiting by it, but let the good Episcopalians have some of the advantage or free advertising also.

Then another thing. Why can't a modern heretic hold his ground and be more successful than the ancient ones? Fostick and Brown have met defeat and rout just as did the Gnostics, Pelagians, Arians and all the rest of them from time immemorial. These modern times should produce a set of heretics that won't get knocked out so completely as the old timers did. Or is there no real difference between them? People do like a winner, and

they want to see a modern heretic win a battle and not be in retreat all the time.

Prescott, Ark.

J. C. WILLIAMS.

### Advantages of Immigration Law

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of April 9, you published a letter from Mr. Kenneth G. Hobart of the American Baptist mission, Swatow, China, regarding the immigration act of 1924 as it relates to students. There should be no misunderstanding about the interpretation of this immigration act. We are authoritatively informed that students coming to this country must give satisfactory evidence that they are bona fide students. This will not interfere, however, with their helping to support themselves by some occupation in their spare time outside of school hours or during the summer.

No one would seek to gainsay the advantages which Mr. Hobart mentions as inhering in the opportunity for partial self-support. We should not forget, however, that first and last no inconsiderable number of students have been coming to this country who were very ill-prepared for the scholastic advantages offered in our institutions. If the operation of this law can minimize the bad results from such cases it will be well worth while.

Foreign Missions Conference,  
New York City.

LESLIE B. MOSS.

### Dr. Jowett's Preaching

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of April 9 a correspondent expresses some dissatisfaction with my article on "The Tragedy of Dr. Jowett." Mr. Fitt, for one thing, thinks that Dr. Jowett revealed in his preaching his acceptance of the modern view of the scriptures more fully than I represented. The objection does not really lie against me but against Dr. Jowett's biographer. In the "Life" (p. 222) Mr. Porritt says: "Even upon the higher criticism of the Bible he never, from the pulpit, indicated his own view, though in the last year of his ministry he publicly expressed his profound agreement with Dr. W. B. Selbie, who had been pleading . . . that the accepted findings of biblical scholarship should be wisely and fearlessly taught in all our churches and schools." And as Mr. Porritt could have heard only a few of Dr. Jowett's sermons so sweeping a statement must have been based on what Dr. Jowett himself had told Mr. Porritt.

In regard to the second objection I do not feel that Mr. Fitt is wholly in disagreement with me. I think he is merely of opinion that I did not do justice to the earlier and more purely individualistic and devotional preaching of Dr. Jowett. Most cordially I would admit its value, a value amply recognized by church-going people, though I would not say that the preaching people like best is always what they need most. But the good may be the enemy of the best and even its deadliest enemy. The distressingly inadequate ineffectiveness of the Christian church today in Christian lands seems to me to be due preeminently to a fear to launch out from the safe shores of the accepted into the depths of an unexplored Christianity. And that after a lifetime of Bible study and of devoted discipleship Dr.

Jowett should have in his last years, without repudiating his past teaching, gone on to a passionate insistence on the social implications of the Gospel is to me convincing proof that the latter is the true and higher and more effective form of Christian preaching for our day. Mr. Fitt refers to the Digbeth Institute as indicating the earlier message, but Dr. Jowett's later preaching went far beyond such kindly and helpful but preposterously inadequate expressions of the principles of Jesus.

I did not "condemn" Dr. Jowett. I have no reproach for him. His glory is that he came to the fullness of the "good news" of Jesus while many of his distinguished contemporaries fell short and still fall short. But the tragedy remains that he came to it so late.

And had he sounded the modernist and especially the economic note fifteen years before he did I cannot persuade myself that he would not have aroused a hostility which it is the deep condemnation of his earlier style that it is incapable of provoking. Let whatever be said in praise of the so-called evangelical preaching that can be said the fact remains that in our day at least it has become perfectly safe, and in every age the great preaching is dangerous.

Toronto, Canada.

S. G. BLAND.

## More on the Seven-Day Church

EDITOR THE CHRISTIAN CENTURY:

SIR: I am aghast and ashamed at the article by John R. Scotford, on "Do We Want a Seven Day Church?" It is a fallacy sandwich whose crusts are false definitions. But since Mr. Scotford, in the fourth paragraph, makes the fatal step of establishing a dualism, and setting off "spiritual" as over against the whole life, perhaps he should be excused. This is a most common error, but nevertheless an error, and the man who persists in boxing up "spiritual" as a separate idea, always finds himself lost.

He makes exactly the same sort of dualism when he says that "when a church begins to stress athletics, entertainments and social clubs, the outsider wonders if it has failed to make a go of religion." Bless his heart, in certain circumstances those things *are* religion. And in all circumstances, my body, my leisure, my companionships, my reading, my fairness in play are spiritual.

Of expressional activities, Mr. Scotford says, "Rarely do they produce revenue." I am sorry for the limitations of his experience. He has never seen an awkward girl fresh from the mountains slip into a students' supper because of sheer homesickness and again and again slip in until all the awkwardness has turned to grace, and all the coarseness to loveliness, until she is fitted to go back and teach in the mountain town, a lovely lady of Christian beauty. He has never seen a kid who knew nothing much but to steal, steal into the recreational hall, and again and again, until finally, coming to be a leader in activity, he is Christianly insistent on fair play. He has never seen one of these problem boys—a boy whose hands are problems, whose feet, and ears, and days, and nights, and manners, and home, and language are problems—with whom father, mother, and teacher had exhausted every resource, come into the church through the pull of some chance for expressional activity, and, through the years, through the working of God's miracles of influence, submitting all the parts of his problems to the Christian solution. Indeed, expressional activities do produce revenue!

Therefore for Mr. Scotford to call the expressional activities to which he refers "the non-religious activities" is sheer ignorance, if not irreligion. Little wonder that he goes on to say that "as for the relationship between religion and life" by use of these activities "that does not go very far." Mr. Scotford simply does not know *what* does not go very far. He seems to think that the functions of extra-auditorium activities are two: 1. To give the church something to boast of, or to substitute for "the spiritual." 2. To be ends in themselves, physical and social exercises. As a matter of fact, the seven-day church views them as neither. It simply counts all life as religious, and all fine expressions of life as responsive to church influence. Therefore it cannot be looking to the time when these activities should "be handed over to other agencies," as Mr. Scotford urges.

San Jose, Calif.

CORRELL M. JULIAN.

## Did Jesus Say It?

EDITOR THE CHRISTIAN CENTURY:

SIR: The "Listener" in commenting on Bishop McConnell's sermon in The Christian Century based on the text, "Thou art Peter, and upon this rock I will build my church," suggests four possible interpretations of these puzzling words, all of them resting on the assumption that they are an authentic utterance of Jesus. Romanists deal with them straightforwardly, interpreting them literally. If Jesus actually gave Peter this commission then we must accord him some sort of primacy in the church, even though Peter himself never claimed it and the Christian fellowship never accorded it. Protestants, who deny Peter's papal rights, are obliged to regard the words of Jesus as a rhetorical gesture and are compelled to resort to all sorts of ingenious interpretations which cast suspicion upon exegesis as a trustworthy process.

It is easy to escape from the dilemma, on one horn of which the Romanist impales himself and on the other the Protestant, by treating the disputed passage as a later interpolation into the original scripture text. Historical criticism has no hesitation in declaring that many sayings attributed to Jesus cannot be consistently regarded as a part of the original tradition which the synoptists followed. There are several reasons for questioning the authenticity of Peter's commission which Matthew abruptly and irreverently inserts into the narrative which otherwise agrees essentially with Mark and Luke. If Jesus actually addressed to Peter the words which make him the foundation of the church and give to him the keys of the kingdom, it is difficult to believe that both Mark and Luke should have been unaware of the fact or should have regarded it of so little consequence as to omit it entirely. This is especially so when we remember that Mark, according to Papias, was the recorder of the gospel from the lips of Peter.

Thou art Petros (a male rock) and upon this Petra (a female rock) is a play upon words ill comporting with the dignity of Jesus who never resorted to mere smartness. Besides, as Prof. Gilbert says, "The language of Jesus was Aramaic, and the Aramaic does not allow this play upon the name. It is peculiar to the Greek."

Putting the word "church" in the mouth of Jesus is plainly an anachronism and shows the disposition of the early Christian community to seek authority for ecclesiastical organization from Jesus himself. If the word *kingdom*, instead of church had been used we would be less inclined to doubt its authenticity because it was Jesus' favorite term to express the fellowship of his followers.

The difficulty in accepting these words as authentic is further increased when we note that they are followed by the promise of Jesus to invest Peter with "the keys of the kingdom," a prerogative which Peter never presumed to assert. It is inconceivable that the self-asserting Peter would have meekly submitted to the rebuke of Paul, who was not one of the original apostles, knowing all the while that he had been directly commissioned by Jesus to be the head of the church.

We can therefore escape from embarrassment in dealing with this passage of scripture by frankly admitting that it is an addition to the original tradition by some admirer of Peter who wanted to add to the glory of his recently departed hero. If Jesus did not use these words we are under just as much obligation to disbelieve them as a part of the original text as we are under obligation to believe and defend other sayings which we have reason to regard as authentic.

Pomona, California.

ROBERT W. VAN KIRK.

## Mr. Bryan's New Lecture

EDITOR THE CHRISTIAN CENTURY:

SIR: William Jennings Bryan has a new address to use in localities where "Brute or Brother" and other great orations are well worn from frequent repetition. This address goes over the old ground pretty thoroughly, but at least the title is new: "They Have Taken Away my Lord." It refers, of course, to Mary's lament when she found the tomb empty on Easter morning. Mr. Bryan finds the transition easy from this lament to the destructive work of the higher critics.

It is a catchy title, a clever title, we must admit. But I wonder

whether Brother Bryan would have used it had he thought twice. I have always thought that Mary was unduly distressed through lack of faith and understanding. It was not the enemies of Christ who robbed the tomb, but it was Christ himself who rose up from the grave-clothes with which he had been bound by his followers, who did not expect him to arise. Does Mr. Bryan want a Christ, bound and buried with dogma, that he cries, "They have taken away my Lord?" If this new address would only start him thinking about the way of Christ to free himself from the conceptions and explanations that men wrap around him, then this new address would be worth while. He would not then begin with the empty tomb as a text upon which to preach the death of faith.

Marysville, Ohio.

J. C. McCov.

## THE SUNDAY SCHOOL

Lesson for May 10. Acts 8:26-39

### The Conversion of a Business Man

THE OLD STORY is simply told: Philip was impressed with the idea that he ought to talk with a certain business man; the man was preparing himself by reading the Bible; Philip did not hesitate but went to the man and told him about Jesus; the man accepted heartily and obeyed the gospel message; both men went on their ways happily. There it is, and it has been repeated ten thousand times; you can, yourself, verify it in your own experience. Once a week, in our city, a group of laymen meet for one purpose, to pray and to plan to win other business men for Christ. Not long ago one of these men told his story before our men. It was thrilling. He was a plain fellow; his language was not always perfect; he was humble but thankful that God was using him. He told directly of man after man whom he had won for Christ. He fired our men with a new and holy passion.

Let me tell you an experience which came to me not so long ago. At one of our conventions a preacher came to me and said: "Two charming young women have recently moved to your city, from my church call on them and have them join your church." I promised to do so, but asked the man about the father of these girls. The reply was: "Oh, he is a big business man and not interested in the church." Then and there I resolved to win that man. Months passed, the girls joined the church, the father came now and then. One forenoon I called upon him at his office. "When may I come in and talk with you about religion?" I asked bluntly. "Come in at two this afternoon," was his astonishing reply. At one minute of two

I entered the outer office. Evidently I was expected and awaited. I was promptly shown through another office into the inner shrine of business. There sat my man at a great mahogany desk, its top was cleared, not one paper was upon it. He had remained out of the church because there were certain things which he did not believe. These points were soon cleared up. I then asked him to join the church on Easter and he at once rose, gave me his hand and sincerely promised to do so. He kept his promise.

Another example: One evening the members of a certain lodge attended our evening worship. I noticed one man of exceptional personality and was moved to go to him and speak to him. He came to church the next Sunday night. He was not a Christian. I asked if I might call upon him at his office; he invited me to his home the next Tuesday afternoon at three. When I arrived promptly—for nothing pleases these business men like finding a preacher on time with his engagements—I found that he had put aside a very important business opportunity, which meant money to him, in order to be in when I arrived. We talked for an hour; then he called in his wife. She promised to come into the church with him. At this moment his lovely fourteen year old daughter came running in with flushed face, from a long walk. She also promised her father to take membership with him and with her mother. I baptized all of them the next Saturday evening and received them into the church the next morning. The father was soon a deacon in the church and one of the best personal workers I have ever known.

I am not surprised that the business man waits for your coming; I am not surprised that Christ impresses you to go, but I do marvel that you are so slow in going, so dense, so selfish, so unproductive. How can any live Christian live through a whole twelve months and not find some one to win for the Master. A whole year and no fruitage—"So shall ye be my disciples if you bear much fruit." Open your eyes—your man waits your coming.

JOHN R. EWERS.

### Contributors to This Issue

NOLAN R. BEST, former editor of the Continent; member of the editorial staff of the American Institute of Christianity, preparing the proposed Protestant encyclopedia; author, "Beyond the Natural Order," "Inspiration," etc.

MARK A. MATTHEWS, minister First Presbyterian church, Seattle, Wash.; former moderator Presbyterian general assembly. Dr. Matthews was chosen in the poll of Protestant ministers conducted by The Christian Century as one of the twenty-five most influential preachers in America. This is the eighth sermon in the series.

FRANK RAWLINSON, editor Chinese Recorder, Shanghai, China; former editor-in-chief China Mission Year Book.

GAUS GLENN ATKINS, minister First Congregational church, Detroit; author, "Pilgrims of the Lonely Road," "Modern Religious Cults and Movements," etc.

ARTHUR B. RHINOW, minister Ridgewood Heights Presbyterian church, Brooklyn, N. Y.

"One of the two lives of Jesus written in 2,000 years worthy of being described as literature."

—John Haynes Holmes.

## A Small Town Man

By MARY AUSTIN

"WE see that the human heart of that one Man is the same heart which beats unchangeably in all men," wrote Margaret Deland of this book. Sheerly beautiful as literary biography, its special effectiveness lies in its penetrating attempt to get at the source of Christ's power.

The essential kernel of his teachings, the inner significance of his healing power, the deeper meaning of his self-confidence and courage are interpreted with new insight in the light of modern understanding of mysticism and genius—a revealing of an historic figure in a sane and dignified portrait.

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# NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

## Missionary Finds Caste Among Indian Christians

Rev. Harvey Reeves Calkins, Methodist missionary, has returned from a speaking campaign in the Syrian Christian church of Malabar, India, much impressed with certain aspects of that ancient communion. With more than 100,000 adherents in the state of Travancore, and 189 parishes, all self-supporting, Mr. Calkins, writing in the Indian Witness of Lucknow, admits that he has felt a greater community of interest among Mar Thoma Christians than among any others he has found in India. However, he is forced to report that these Christians have almost as great a caste consciousness as any group in India. Most ministers do not permit converts from the lower Hindu castes to take communion in the community churches. It was the vote of one of the Christians of this church that defeated the proposal in the Travancore legislative assembly to permit untouchables to walk the Vaikom road, one of the dramatic instances of recent Indian history in which the caste issue has come to the fore.

## Negro Preacher's Son Gains New Honors

Among the students newly elected to the New York university chapter of Phi Beta Kappa, the honorary scholarship society, is Countee P. Cullen. Mr. Cullen is the son of the pastor of the Salem church, a colored Methodist church in New York city. He will be recognized as the winner of prizes in many poetry contests. Already included among the leading poets of the United States, Mr. Cullen bids fair to surpass the fame of Paul Lawrence Dunbar as the outstanding poet of his race.

## Jews Seek to Check Movement Toward Christian Science

It is estimated that more than 50,000 Jews in New York city alone have become identified with Christian Science churches. In an effort to stop this loss the rabbis of that city are interesting themselves in a "Jewish science" movement. This is designed to promote the values that attract the Jews into the Christian Science fold, and at the same time to hold them within their ancestral faith.

## New York Unitarians Honor Members in Hall of Fame

As a part of their centenary celebration the Unitarians of New York set aside Sunday, April 19, for honoring the 22 Unitarians whose names are recorded in the national hall of fame. Various symbolic exercises were conducted at the hall, which is on the campus of New York university, with addresses by Chancellor Elmer Ellsworth Brown, of the university; Dr. Robert Underwood Johnson, director of the hall of fame, and Dr. Arthur E. Morgan, president of Antioch college, Yellow Springs, O. The 22 Unitarians included in the hall of fame are John

Adams, John Quincy Adams, Louis Agassiz, George Bancroft, William Cullen Bryant, William Ellery Channing, Peter Cooper, Charlotte Saunders Cushman, Ralph Waldo Emerson, Benjamin Franklin, Nathaniel Hawthorne, Oliver Wendell Holmes, Thomas Jefferson, Henry Wadsworth Longfellow, James Russell Lowell, Horace Mann, John Marshall, Maria Mitchell, John Lathrop Motley, Francis Parkman, Joseph Story, and Daniel Webster.

## Gandhi Against Birth Control

Mahatma Gandhi has come out in his paper, Young India, against all forms of artificial birth control. Admitting the necessity for a restriction in population, Gandhi holds that continence is the only ethical method for bringing this about. Methods of birth control advocated in western nations he calls "wrong and immoral."

## Merrill Calls Paul's Five Points Better than Fundamentalists

In preaching on "The Higher Life" in the Brick Presbyterian church, New York city, recently, Dr. William Pierson Mer-

rill contrasted what he called St. Paul's five points with the five points of fundamentalist doctrine, much to the disadvantage of the latter. "Paul tells us to 'put off' five vices and to 'put on' five virtues," said Dr. Merrill. "The vices are sensuality, greed, bad temper, falsehood and prejudice. The virtues are compassion, kindness, humility, gentleness and good temper. Are those what any one of us would name if asked to set down the chief vices and virtues from the point of view of the Christian? Perhaps not. But Paul's opinion is sounder than ours. These are Paul's 'five points,' and I dare to say that they form a better list of real essentials than the five points of fundamentalism, or even the five points of Calvinism. If the church of Christ is to meet the religious needs of the day, it must dare stand unreservedly by the judgment that the one essential by which any man or party or movement or church is to be judged is just the possession of love."

## Princeton and Guthrie Again in Publicity Limelight

Princeton Theological seminary and Dr. William Norman Guthrie, rector of St. Mark's-in-the-Bouwerie Episcopal church,

## Plea for Church Union Goes Unheard

NOT LONG AFTER the recent tornado had swept across southern Illinois and Indiana, bringing almost total destruction to many towns, a request reached the Disciples ministers' meeting of Indianapolis for help in rebuilding the church of that denomination in Griffin, Ind. Griffin is a village with about 400 inhabitants. In the great storm both its churches, one Methodist and the other Disciple, were destroyed. The Methodists of Evansville, another Indiana city, were asked to rebuild the Methodist structure, and undertook the task. Thereupon the appeal for the Disciples church was made to the ministers of Indianapolis.

It is likely that the proposal would have been endorsed without discussion but for the interference of Rev. Charles O. Lee, superintendent of Flanner house, a social settlement conducted in the Indiana capital in affiliation with the United Christian Missionary society. Mr. Lee insisted on reminding his assembled brother ministers of the "historic plea" of their denomination, and how frequently they had maintained that the divisions between churches could be wiped out if there were not property holdings standing in the way. Griffin, with both churches destroyed, seemed to him an extraordinary chance to put the plea into practice.

### TWO CHURCHES TOO MANY

Mr. Lee maintained that Griffin was too small a town to maintain two churches, and that one church would do more good there than would two. He favored an appeal to both congregations in the town to join forces in one enterprise. When

it was objected that the Methodists were already planning to erect a new structure, Mr. Lee refused to accept that as adequate reason for failing even to make an attempt to secure union. And when it was further said that this was a poor time in which to suggest such action, while the people were under the strain of the disaster that had befallen them, he maintained that the time when money would be needed for the rebuilding of homes would be the best of all times for such an appeal.

### UNITY HELD IMPRACTICABLE

The meeting did not accept Mr. Lee's suggestion. The old-style denominational competition will go on in Griffin, and in other communities where a similar opportunity existed as well. "The 'glorious plea' which has furnished so much eloquence for Disciple ministers," says Mr. Lee, "is passed by as impracticable in a given concrete situation. Our state secretary is already at work receiving funds from the churches to rebuild the Disciple church house at Griffin. Soon new homes will stand where old ones stood before and two new church buildings will grace the identical lots which were used before the storm. The old order in religion will remain unchanged, and the two denominational boards will not need to make a single erasure upon their sacred roll of churches. A wonderful communion with a wonderful plea has failed in a strategic hour, because at heart we are denominationalists as much as other communions about us. So we cry, Long live denominationalism!"

New York city, continued to attract considerable newspaper attention during the third week in April. From Princeton came the rumor that William Jennings Bryan was to succeed Dr. J. Ross Stevenson as president of the seminary. The rumor was promptly denied by everybody concerned. It seems to have grown out of the admitted proposal to make Mr. Bryan one of the directors of the institution. Dr. Guthrie announced that Bishop William Montgomery Brown, convicted heretic, would preach in his church, and when Bishop W. T. Manning, of the diocese of New York, forbade such action, announced that Bishop Brown would preach anyway. Crowds assembled. Bishop Brown was present. But he did not preach.

#### Stoke Poges Churchyard Saved from Builders

Canon A. T. Barnett, vicar of Stoke Poges church, England, announces that funds have been raised to buy ten acres of land surrounding that famous churchyard. The land is to be deeded to a national trust. Thus is the scene of Gray's elegy saved from the further encroachments of the real estate developers of Britain.

#### Dean Inge Arrives for Yale Lectures

Dean William R. Inge, of St. Paul's cathedral, London, arrived in New York city on April 19. After worshipping in that city the next day, the dean, accompanied by his wife, proceeded to New Haven, where he is delivering the annual Lyman Beecher lectures on preaching. Early newspaper reports suggest that the lectures, which concern the development of the preaching of the kingdom of God, are of a recondite character. It is not always wise, however, to place too much reliance on newspaper reports of such matters. Dean Inge will be in the United States only three weeks. Outside of his Yale lectures he will speak in only one other city, Baltimore.

#### International Goodwill to Be Featured at Chautauqua

Plans for the coming season at Chautauqua, N. Y., show that large attention will be given to the fostering of good will between the religious bodies of the various nations. Under the auspices of the Federal Council of Churches speakers will present the hopeful aspects of the work of the league of nations and world court. Bishop Francis J. McConnell, one of the outstanding figures in the recent conference at Montevideo, Uruguay, on Christian work in South America, will have charge of a discussion designed to improve the inter-church relations of the two American continents.

#### Cabinet All Church Members

The Methodist board of temperance is responsible for the information that all the members of the President's cabinet are members of churches. The denominational affiliations of the various secretaries are thus listed: Mr. Kellogg, Episcopalian; Mr. Mellon, Presbyterian; Mr. Weeks, Unitarian; Mr. Sargent, Universalist; Mr. New, Disciple; Mr. Wilbur,

Congregationalist; Mr. Work, Presbyterian; Mr. Jardine, Congregationalist; Mr. Hoover, Quaker; Mr. Davis, Baptist. It is not certain how many of these men are actual members of churches, and how many are adherents. During the recent campaign The Christian Century tried to list the church connections of the various candidates. It was said that Mr. Coolidge and Mr. Dawes were the only actual church members of the six on the princi-

pal tickets. Since the election it has developed that Mr. Dawes is not actually a member, but an adherent. Mr. Coolidge has been a church member only since taking office as President.

#### Catholic Bishop Calls for Prohibition Enforcement

Bishop John J. Nilan, of the Roman Catholic diocese of Connecticut, is taking a vigorous stand in favor of the complete

## Calls America No Longer Christian

TOYOHICO KAGAWA, famous Christian evangelist among the poor of Japan, has given the Friend, an English Quaker paper, a startling interview in which he maintains that the United States, which he has just been visiting, has abandoned its former Christian principles and has brought disillusionment by that act to the Japanese who were looking to America for their inspiration.

"By the recent exclusion act of the United States the Japanese as a whole have found that the United States is no longer a Christian nation," writes Kagawa. "It was preached by American missionaries that America is a through and through Christian nation. In the classrooms of Japanese grammar schools the pictures of George Washington and Abraham Lincoln are hung, and the Japanese think these great presidents belong not only to the United States but to the world and to Japan because they were the emancipators from the old bondage of tyranny.

"In the spring of last year they were alarmed that the United States was acting to exclude Japanese from her territory, and they were sorry to find out that the spirit of George Washington and Abraham Lincoln does not abide in the hearts of the United States citizens. America today is only a land of liberty for the white race. It is no more a land of liberty for the yellow race. America has closed her doors absolutely to the oriental nations.

#### CHRISTIANS OR SENATORS?

"In future we Japanese must discriminate between two kinds of people in America, namely, those who are Christians and those who uphold the principles of senators. While we uphold the principles of senators we can never have a world's republic. Warfare will continue between races. Hatred will be powerful rather than goodwill.

"We must arm and must be prepared to fight each other. We shall need more and more armaments against enemies. We shall not be able to believe in our neighbors. We shall repeat again the tragedy of the great war, and civilization and culture will be destroyed over and over again. We shall never be able to rise up higher than physical civilization.

"Without religion we shall never unite races. The true religion is the only one to unite human races. Because religion was deformed into nationalism, science is today more cosmopolitan than religion. Yet the spirit of Jesus Christ was that of cosmopolitanism. He believed in one

heavenly Father and world brotherhood, but in the last European war men could not believe in world brotherhood. Germans hated French. Turks hated British, and the principles of Jesus Christ were trampled under foot. Tribal instinct is stronger than the true teachings of Jesus Christ.

"The United States senators have carried this mistaken sentiment back from the European battlefield. They are still guided by nationalistic ideas and they consider that even Japan is aggressive today against the United States. But Japan is very idealistic today. She has found that the world can never find peace while it is armed.

"Japan kept her promise at the Washington disarmament conference, and the preachings of the American Christian missionaries were received as the truth. Leaders of Japan are following the Christian principles to abolish the wars among the nations and to uphold the Christian principles of loving-kindness among races. While the Japanese leaders and the nation have awakened to idealistic principles, the old idealistic nation of America has deserted her principles of the Christian faith and gone back to nationalistic and tribal instincts, and has discriminated between the white and yellow.

#### A SOCIAL GOSPEL

"I do not consider that Christianity has failed to solve the racial question. The failure is on our side, i. e., that we are not willing to follow the principles of Jesus Christ. We are too egoistic and the nations today are selfish enough as to exploit other small nations. Look at the whole continent of Asia.

"Japan is the only nation which has independence and the whole of Asia is under the white man's control. Though the white races believe in Christianity, they are not believing in true Christianity. Their Christianity is only in words. The sermon on the mount has never been practised by the European nations.

"As individuals, quite a number of people follow the steps of Jesus Christ, and today within a nation we have a Christian culture, but as nations we are brutal as wild beasts. The principles of Jesus Christ were not those of individualism. The idea of the kingdom of heaven and its realization is as much a social gospel as communism or socialism.

"The nations must follow the principles of Jesus Christ, and only by following those principles with a gospel of forgiveness and mutual aid can we find a true society in the world's republic on the surface of the earth."

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enforcement of the prohibition laws. Bishop Nilan has written all the pastors in his diocese that "any step you may take in behalf of good government has our cordial approval."

### Would Teach Country Choirs by Phonograph

A choir from St. George's chapel, Windsor castle, England, has made phonograph records containing morning prayer and evening canticles of the Anglican church. All the chanted or sung parts of the service are included, as well as several psalms and collects, a penitential office and two prayers. It is hoped that these records will provide village church choirs with proper examples for the conduct of worship.

### Living Memorial for Dead Hero Son

When Frank R. Stockton, of Albany, Ala., was killed during the world war, the southern Baptist convention lost one of its most promising missionary recruits. Young Stockton was acting as a stretcher-bearer, and had just removed a number of wounded out of the zone of fire when he was instantly killed. His parents, Rev. and Mrs. J. I. Stockton, have taken the \$250 which was at first intended to provide a special marker for their son's grave, and given it to the Baptist association of Morgan county, Ala., as the "Frank R. Stockton memorial fund for foreign missions." The money, carefully invested, is earning 8 per cent., which will provide a permanent memorial under the administration of the southern Baptist foreign missionary society.

### All Communions in Community Church

The community church of Russell, Mass., seems to live up to its name. At the service on Easter the pastor, Rev. Harold B. White, received 41 new members. These came from 8 different denominations, and included Roman Catholics and Lutherans. Only two were children.

### Dutch Catholics Also Turn to Radio

The Roman Catholics of the United States and Argentina are not to be alone in the use of radio as a means of propaganda. An association of Catholic radio amateurs has been established in Holland, under ecclesiastical sanction, which will promote a radio service designed to make the doctrine of the Roman church familiar to listeners. At present, any available station is used for broadcasting purposes, but the erection of a special station, controlled by the church, is under consideration.

### Reports Russian Theological Schools Flourishing

Bishop John L. Nuelsen, of the Methodist church, who is at present in Moscow, has cabled Dr. L. O. Hartman, editor of Zion's Herald, that the two theological schools founded in Moscow and Leningrad by the fund raised by that paper are in fine condition. Other observers have recently rendered tribute to these two schools as supplying almost the only hope

of an infusion of new ideals into the ancient orthodox church of Russia. Bishop Nuelsen, who was associated with Bishop Edgar Blake and Dr. Hartman in the founding of the schools, reached Moscow just in time to take a leading part in the funeral services of the late patriarch Tikhon.

### This Week's Heretic

Dr. James I. Vance, pastor of the First Presbyterian church of the southern wing of that denomination, Nashville, Tenn., is singled out by the Presbyterian, fundamentalist weekly, for exposure in its most recent issue. Dr. Vance comes in for attack because of an apparent attempt to reconcile the fundamentalist and modernist positions in the present theological controversy. "This uncertain indifferentism of Dr. Vance and other men of his camp," says the paper, "is more deadly than the out-and-out deniers of Christ, because the extreme of unbelief repels and alarms men. This indifferentism seduces them, blinds their eyes, and leads them into the ditch. Dr. Vance has been pressing that deadly indifferentism by pen and speech in the Presbyterian church, U. S. A. Our loyal brethren of the Presbyterian church, U. S., when any suggestion of union was formerly made, were accustomed to point the finger at New York. Is it not fair that they now point to Nashville, for that city has become headquarters of the most deadly indifferentism found in either branch of the church? This is the greatest obstacle to clear testimony to the faith. It is a deadly spiritual opiate." Dr. Vance will be remembered as the author of the sermon on "The Old Rugged Cross," in the series of sermons by influential preachers now appearing in *The Christian Century*.

### Catholic Priest Shows Fraternal Spirit

Members of the Methodist church in Hancock, N. Y., are hard at work trying to raise the money to rebuild their church, recently burned. While the effort is in progress Father Thomas Slattery, rector of the Roman Catholic church in the same town, has announced that there will be no parish fairs, bazaars, or suppers, in order that the Protestants may have an open field. Subscription papers are said to be circulating among the Catholics of the town, and to be realizing a good return.

### Presbyterians Advertise for Missionaries

The Presbyterian church needs 29 new missionaries, just as quick as it can find them. The need was recently told in the newspapers, and 7 applications came in in two days. Now the Rev. L. B. Hillis, 156 Fifth avenue, New York city, is repeating the call, with the hope that additional publicity will soon fill the vacancies.

### Methodists Begin Church Music Conferences

In the First Methodist church, West Lafayette, Ind., the commission on music of that denomination held its first conference on church music, April 24-26. For three days all aspects of church music were discussed by experts gathered from

all parts of the United States, and demonstrations were given by some of the best of the country's musical organizations. Beginning with an afternoon devoted to the discussion of "The Church Organ," the conference took up the church choir, the church music program, and music and worship. The Westminster choir, of Dayton, O., gave a magnificent concert one

evening, and the next morning its famous leader, Mr. John Finley Williamson, led a demonstration choir rehearsal, by means of which he showed the conference how his remarkable organization has been built. Rev. Earl E. Harper, chairman of the commission, who arranged the program, announced that the conference at West Lafayette was but the first of a

## Fellowships Meet at Columbus

SOME INDICATION of the earnestness with which many are seeking a Christian solution for the problems of modern life was shown at Columbus, O., when, from April 16 to 19, more than 200 persons came from all parts of the country to discuss "The religion of Jesus and western civilization." No program was announced in advance; no set speeches were promised. The simple announcement of the topic proved enough to bring together one of the most eager-minded companies that has gathered under religious auspices in recent years. The conference was under the control of the Fellowship for a Christian Social Order and the Fellowship of Reconciliation, and was also shared in by the Fellowship of Youth for Peace.

### DISCUSSION METHOD FOLLOWED

As has been the case in several recent significant conferences, there was no rigid program. The discussion method was the basis on which the body proceeded to discover its own thought. In the closing stages of the conference the pressure of time led to the introduction of extended statements by attendants recognized as experts in their fields, but, for the most part, the members of the convention sought to find in their own experience the problems that make their difficulties, and to draw from the common store suggestions as to the manner in which those difficulties should be met. The conference thus became much more like a large classroom than a mass meeting. The blackboards, bearing notes of the progress of discussion, and the give and take among the participants heightened this impression.

The general title announced proved a bit too ambitious for the gathering. "Western civilization" takes in a lot of ground, and "the religion of Jesus" a lot more. At the first session the group was asked to bring out the problems which are up for solution in these fields, and the first day was largely given to this search. The resulting list of issues could hardly be said to cover the entire field suggested in the conference title, but it did provide many times the number of topics that the gathering could possibly discuss. In the sifting that the passage of time inevitably brought, the war issue came in for more attention than any other.

Membership in the conference was scattered among ministers, social workers, men and women in industry, students, and journalists. Prof. Harrison S. Elliott, of Union Theological seminary, New York city, conducted the main discussion periods, with Miss Rhoda E. McCulloch and Prof. D. E. Sheffield, of the Inquiry—

the body that has done so much to promote the use of this discussion method—at hand to lend counsel. Most of the men and women who have borne the burdens of the fellowships were on hand, including Sherwood Eddy, Kirby Page, John Nevin Sayre, Bishop Paul Jones, and Frederick Libby. In addition to these many new voices, bearing the authentic note of leadership, spoke.

There was, for example, Leyton Richards, pastor of Carrs Lane, Birmingham, and president of the British section of the Fellowship of Reconciliation. Every time that Mr. Richards spoke—and the group frequently demanded his contributions—there was an apparent forward moving of the discussion. Probably next in influence to Mr. Richards was Rev. Mordecai Johnson, pastor of a colored congregation in North Carolina. There was no most incisive mind at the Columbus gathering than that of this Negro minister. Reinhold Niebuhr, of Detroit, took an outstanding part in the discussions, while from Toronto came the Rev. Ernest Thomas, secretary for social service of the Canadian Methodist church, to correct the tendency of such a conference to think too exclusively in American terms.

### NO ARTIFICIAL CONCLUSIONS

The conference was notable for its refusal to attempt to force its way to artificial conclusions. There were, in fact, very few conclusions generally arrived at. Aspects of the problems under consideration were made more clear, but many participants must have gone away from the conference without changing, in any large degree, the points of view which they brought to it. There was no suggestion of drawing up any list of "findings." In the one instance when a resolution was demanded, the officers of the F. O. R. explained that the constitution of that body forbids the introduction of resolutions into its meetings.

The most encouraging feature of the conference was undoubtedly the presence of half a hundred members of the Fellowship of Youth for Peace. Under the leadership of the executive secretary of that organization, Mr. Thomas Q. Harrison, these young people, most of them still in college, made plain the genuine way in which they are wrestling with war and kindred issues, and the quality of devotion and practical wisdom which they are bringing to the peace crusade. The fellowship, which began as an effort to enlist students in the pacifist ranks, has now largely shifted its attention to methods calculated to head off the war which it fears is not far distant. Attention at present is being centered on preparatory schools.



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#### Fundamentalists to Hold National Convention

What is announced as the seventh annual national Christian Fundamentals convention will be held at Memphis, Tenn., May 3-10. The speakers will be: William Jennings Bryan, Charles A. Blanchard, Benjamin Cox, William Ray Dobyns, H. A. Ironside, Leander S. Keyser, Peter MacFarlane, J. Frank Norris, W. L. Pettingill, W. B. Riley, T. T. Shields, Sidney T. Smith, Reuben A. Torrey, and Gordon Watt. It looks like a familiar program.

#### Indiana Methodists Seek \$1,500,000 for Hospitals

Methodists of Indiana, under the leadership of Dr. M. G. Terry, are seeking to raise \$1,500,000. The money will be used for the development of denominational hospitals at Indianapolis, Fort Wayne, Gary, and Princeton. Seventeen "armies" of solicitors are at work.

#### Pioneer Missionaries Honored in Japan

Tokio recently held a mass meeting to do honor to the foreigners who contributed to the development of Japan during the Meiji era, 1867-1912, when the nation was transformed from an oriental feudalism into a modern state. More Protestant missionaries were thus recognized than persons of any other class. Between 70 and 80 of them, some of whom are still at work, were included in the list of Japan's benefactors. More Americans were named than of any other nationality.

#### Dr. Fosdick Stirs University

Dr. Harry Emerson Fosdick addressed a series of meetings at the university of Illinois, April 3-5. Members of the faculty say that no such hearing has been accorded any visitor during the present century. Buildings ordinarily used for the basketball games of the university team proved too small to hold the students who crowded to hear the famous preacher. It was the usual constructive, positive, authentic Fosdick message.

#### New Honor for Rufus Jones

Prof. Rufus M. Jones of Haverford college received an honorary doctorate from the faculty of Marburg university, Germany, on March 26. The degree was conferred by Hans Gramm, and had been voted Dr. Jones unanimously by both the Protestant and Catholic faculties of the university. Marburg has conferred few degrees on non-Germans.

#### Program Announced for Baptist Convention

The northern Baptist convention, to be held this year at Seattle, Wash., June 30 to July 5, has announced its program, at least tentatively. Following the president's address, given at the opening session by Hon. Carl Milliken, the keynote for the convention will be struck by Rev.

Clinton Wunder, Rochester, N. Y., using "On Earth, Peace" as a topic. The commission to investigate the orthodoxy of foreign missionaries will report on the second morning. Rev. A. Ray Petty, of New York city, will speak that same evening on "Implications and Applications of Social Service." On the fourth day the report of the national council of northern Baptist laymen will be presented by William Travers Jerome, Jr., of New York city. On July 4 Rev. Samuel Macauley Lindsay, of Boston, will deliver a patriotic address. The convention sermon will be preached by Dr. W. S. Abernethy, of Washington, D. C., and the closing address, on "The Peace of the Pacific and the Peace of the World," will be delivered by Dr. William Axling, of Tokio, Japan. The rest of the program will be made up largely of reports from boards and church officers. Any Baptist church may appoint one delegate, with one additional delegate for every 100 members, providing that the church has shared in the financial support of at least one of the benevolent boards of the denomination.

#### Study Problems of the Small College

Presidents of many denominational institutions met at Bloomington, Ill., during April, on the campus of Illinois Wesleyan university, to participate in a "conference on the small college." An attempt was made to look ahead and discover the policies that should govern the future management of such institutions. The chief speaker was Dr. Robert E. Kelly, executive secretary of the Association of American Colleges, with other speeches from Pres. David Kinley, of the university of Illinois; Dean James A. James, of the graduate school of Northwestern university, and many other college executives.

#### Presbyterians Will Not Reduce Assembly Size

Judging from present reports, with 68 presbyteries favoring and 73 opposed, the Presbyterian church is not going to adopt the overtone that would reduce the size of its general assembly. Two other overtures, dealing with details of church administration, have been adopted.

#### Stone from Stratford Church For New York Cathedral

Bishop Manning has accepted, on behalf of the cathedral of St. John the divine, New York city, the offer of Rev. William Melville, vicar of Stratford-on-Avon, England, of a stone from the church in which rest the remains of William Shakespeare. The stone will be incorporated in the new cathedral.

#### Reports Vary on Effect of Japanese Exclusion Act

Bishop John McKim, of the Episcopal church, Tokio, Japan, reports to the American authorities of that denomination that the passage of the immigration exclusion law by the American congress has had no appreciable effect on mission work in Japan. "I see no evidence that the act has affected the work of our missionaries in Japan," he writes, "neither have I heard of any from members of the various other

American missionary organizations." On the other hand, the Federal Council makes public reports from other sources in Japan which are said to substantiate the judgment of former Ambassador Woods that mission work has been set back at least 20 years by the action of the American congress. The statement of the Rev. T. Kagawa, printed in another column, would seem to add to the evidence opposed to that presented by Bishop McKim.

#### Hamilton, Ohio, Also After Questionable Magazines

Following hard on the action of Xenia, O., in sending to prison a man charged with the sale of obscene literature, the

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For full information, address the Rev. Arthur L. Swift, Jr., Director, Union Theological Seminary, 3021 Broadway, New York City.

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mayor of Hamilton, another city in the same state, has led in a movement which has removed 14 magazines from the newsstands of that city. Ministers of Hamilton were said to be behind the mayor's action. Some newsdealers, while submitting to the orders of the mayor, announced that they would enlist the help of the publishers of the magazines in question in forcing their return to public sale.

#### Produce Abridged Edition of Oldham's Great Book

The commission on interracial cooperation, with headquarters at 409 Palmer building, Atlanta, Ga., has brought out an 80-page abridgement of J. H. Oldham's great book on "Christianity and the Race Problem." Ten of the most important chapters are reproduced, together with an introduction by Dr. W. W. Alexander, of the commission. The price is only 15 cents. This ought to prove a valuable stimulus to thinking in church discussion groups. On the race question, Oldham's book stands in a class alone.

#### Churches Unite in Good Friday Service

The Baptist, Lutheran, Methodist, Presbyterian and Universalist churches of Hornell, N. Y., united in a Good Friday service that culminated in the celebration of the Lord's supper. The church in which the union service took place was crowded to capacity, and all stores closed throughout the city.

#### Minneapolis Lutherans to Build New Church

Central Lutheran church, Minneapolis, Minn., is launching an attempt to raise funds for what will be one of the most commanding church edifices in the northwest. The growth of this parish during the six years of its history, all under the pastoral leadership of Dr. J. A. O. Stub, is one of the remarkable achievements in contemporary downtown church work in this country. On Easter the congregation hired the largest armory in Minneapolis for its Sunday morning service. About 10,000 people attended, of whom 2,000 had to be content with a place in an overflow meeting held outside the armory.

#### Dr. Moffatt Arrives in America

Dr. James Moffatt, of Glasgow, Scotland, is in the United States for a brief period, during which he will deliver a series of lectures in this country and Canada explaining the notable work he has done in the realm of Biblical translation. No detailed itinerary for Dr. Moffatt's visit has so far been announced.

#### Easter Sunrise Service Draws Washington Throngs

More than 10,000 people attended the Easter sunrise service held in Washington, D. C., under the auspices of the federation of churches. Dr. Jason Noble Pierce, of the First Congregational church, delivered the address. Dr. Pierce has acted as president of the federation during the past year, and is being succeeded in that position by Dr. Earle Wilfley, of the Vermont avenue Christian church. Dr. W. L. Darby continues

as executive secretary of the federation, which now includes 87 congregations.

#### Studdert Kennedy Packs London Church

Rev. G. A. Studdert Kennedy, internationally known as "Woodbine Willie," has been appointed rector of St. Edmund's Anglican church, Lombard street, London. Already the ancient church, which lies within the old city, is said to be overflowing with the crowds that come to hear the former chaplain in his own pulpit. Some changes in the usual order of service are noted, including extensive use of extempore prayer, and attendants are invited to come to confession during the week.

#### New York Rabbi Holds University a Mistake

Rabbi Samuel Schulman has told his congregation in the temple Beth-el, New York city, that the new Hebrew university in Jerusalem is an expression of the secular side of Hebrew life, and so cannot express the Jewish soul. "Israel did not influence the world by a university," he said. "If the world could be saved by universities, Germany would have been the Messiah of the twentieth century. We look out this morning upon Palestine and ask ourselves, what is the meaning of the dedication of this university on Mount Scopus? How do we non-zionists react to this event, which, indeed, quickens the imagination? I see in it a great significance, but of a kind which has been almost uniformly emphasized. To me, the profound significance of the dedication of the university consists in this: that the university becomes the symbol of the new, the secular Palestine. It is perhaps the most characteristic expression of modern zionism that we could think of. Therefore, I venture to say it is not welcomed with hosannahs by the masses, but both orthodox and reform Jews, know that Judaism always was a friend to knowledge and that the intellectual life was regarded as an integral element of the Jewish life, inspired by a knowledge of God and loyalty to him."

#### Arrange for Tyndale Celebrations

The American Bible society has arranged a special Bible Sunday program on the topic, "William Tyndale and the first translation of the New Testament into English." Supplementary material on the life of Tyndale, prepared by P. W. Wilson, is available. Bible Sunday does not come until Dec. 6, but many churches recognize it at other times of the year.

#### Dr. Atkinson Invites Ramsay MacDonald

Ramsay MacDonald, former prime minister of Great Britain, has been invited to deliver the principal address at the annual meeting of the American branch of the World Alliance for Friendship through the Churches, which will be held in Detroit next November. The invitation was delivered in person in London by Dr. Henry A. Atkinson. Dr. Atkinson is spending six months in Europe and the near east in the interests of the alliance and the other organizations seeking world

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**One Man's Religion**, Quillen, 75c.

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peace with which he is connected. Among his duties is that of making preliminary arrangements for the international peace conference of the world's religions to be held in Geneva in 1928.

#### Episcopal Churches Celebrate Nicean Council

Low Sunday, April 19, was the occasion for a celebration of the 1600th anniversary of the meeting of the council of Nicea in many congregations of the Protestant Episcopal church. A special form of service, approved by the presiding bishop of the church, was used. Doubtless there were some clergy whose exultation in celebrating the achievements of the council was tempered somewhat by the present theological stress.

#### "I Should Have Stayed in Church," Said Dr. Ward

In reporting the death in England of Prof. James Ward, the eminent psychologist, at the age of 82, the Churchman says that in early life he undertook the pastorate of a Congregational church in Cambridge, but soon gave up the ministry because of intellectual difficulties. In later years he said to a clerical friend, "If ever you should be tempted to quit the ministry of religion on account of intellectual difficulties, do not quit it. I did so; but by that unwise step I left the only path in which I could expect to be led to light." At Dr. Ward's funeral in Trinity college, Cambridge, this prayer was offered: "O God, who ever lovest what is true, and bringest out of darkness what is hidden, we praise and bless Thee for the

life and example of this our brother. Having long striven after truth, he has now attained to rest and to fuller knowledge. We humbly beseech Thee that we who remain on earth may, in his faithful and unwearied spirit, constantly seek the light; and finally may with him come to see Thee as Thou art; through Jesus Christ our Lord. Amen."

#### BOOKS RECEIVED

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- The Farmer's Church, by Warren H. Wilson. Century, \$2.00.
- The Personal Equation, by Louis Berman. Century, \$2.00.
- The Foreign Student in America, edited by a Commission, S. G. Inman, chairman. Assn. Press, \$1.75.
- The Lost Oases, by A. M. Hassanein. Century, \$4.00.
- Nature Sermons, by Charles E. Jefferson. \$1.50.
- Idealism, by R. F. Alfred Hoernle. Doran, \$1.25.
- Essentials of Prayer, by Edward M. Bounds. Revell, \$1.25.
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- Animals Looking into the Future, by William Allison Kepner. Macmillan, \$1.80.
- Bible Snap-Shots, by Amos R. Wells. Revell, \$1.50.
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